

A
THEOLOGICALL
DISCOURSE OF THE
LAMB OF GOD AND HIS
ENEMIES:

Contayning a brieſe *Commentarie* of Chriſtian faith
and felicitie, together with a *detection* of old
and new Barbariſme, now common-
ly called Martinifme.

*Newly publiſhed, both to declare the unſayned reſolution
of the wryter in theſe preſent controuerſies, and
to exerciſe the faithfull ſubiect in godly
reuerence and due tiſful obedience.*

Speake theſe things, and exhort, and rebuke with all authoritie,
let no man deſpiſe thee: ſaith S. Paul to Titus c. 2. v. 15.

E T



L O N D O N
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TO THE MOST NOBLE

and vertuous Lord, the Lord Robard

Denoreux Earle of Essex.



Ight Honorable my very good Lord, your favourable affection hath bene euer so euident and your bountifull hand alwaies so open vnto me, that I can neuer vvillingly come vnto you vvith-

out some schollerly exercise or other. The readiest at this instant, though perhaps not the fittest altogether is a theologicall treatise or diuinitie Discourse vpon the chiefe or rather onely point of christian Religion, vvhich I here offer vp, if percase your Lordship vvill at the most favourably admit it into your studie, or at least affectionately allowv it as one small part of my dutie and thankfulness, for vvhich only cause I present it, not in any other respect, euen vpon former premisses heretofore since your Lordships being in Cambridge to this daie, not for any future consequents hereafter. the Booke desireth not your speciall patronage, it is not vvorthie of so honourable a specialitie, neither may

THE EPISTLE

I trouble your excellent Lordship with Theologicall peculiar and proprieties further then as they belong generally to all noble and true Christians; In defending and maintaining the religion of their God, and faith of their country, as the principall ground and very roote of all their owne politicke defence and maintenance. Herein I remember the common voice ofschollers and souldiers, of citizens and yeomen, of gentlemen & their betters: *That the Noble Earle of Essex is behind none, but afore the rest, euer ready and more forward then the forwardest in Gods batzels and his Princes quarrels with horse and speare to ouerthrow & ouerrun Gods foes and hir enemies, euen in their owne gates, euen in Portugale it selfe a gallant kingdome & the most venturous place of such enemies, euen at their most populous and royall cittie Lysbon, approuing his vertue, with as much and haply more felicitie, absit assentationis suspitio, neque enim soleo auribus verba dare, then euer Alexander himself did his valiancy at the cittie Mal-la. (Q. Curtius l. 9.) neuer vnready with good words and magnificent deedes, to honour his Prince or ennoble his countrie, when God and Right shall employ him; neuer vnready to help any man, no not any common man, no not with hazarding of his owne person in common sight which I trust is garded with good angels*

DEDICATORIE.

gels and in truth no hazarding, and now lately by vn-
 horsing himself he mercifully saued a poore wounded
 souldier from the mouth of the sword, therein equall
 or somewhat comparable with the foresaid great A-
 lexander in right manly nature and honourable dis-
 position, that so gratically relieved and reuiued a silly
 frosen souldier in his owne chaire at the fire; (Valer.
 Maximus l. 5. c. 1.) but assuredly euen beyond him
 adsit bonus candor bono lectori, in brooking the
 rough sea water at Peniche ncere Noua Lisbona,
 more easily all day then he did the gentle riuer Cyd-
 nus at Tarsus in Cilicia one halfe quarter of an
 hower. (Q. Curtius l. 3.) When I remember these
 & such Honorable famous reports cōmonly de-
 liuered of my vvorthie good Lord, among ma-
 ny other men of Superiour qualitie, I am right
 hartilie glad, to see my lot in so faire a ground,
 as to ovve dutie & thanks to that Noble good
 Earle, vvhich is so couragious vvith his yeares &
 knowvledge and so courteous vvith his know-
 ledge and yeares, vvhich more and more increa-
 seth that most excellent opiniō euer heretofore
 conceiued of him for moral and martiall procee-
 dings, vvhich vvith prosperous & novv renovv-
 ned vertue fretteth enuie in peeces & neuer tea-
 reth himselfe; I pray God He may alvvayes vvith
 all blessed increase be like himself, that for action

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is naturally borne Al Hart of his Noble Father,
 for Instruction since his death is artificially made
 All Studious of his careful Tutor, for higher direction
 & counsell hath made al notable choise,
 for ioyful successe vwill assuredly proue All Hap-
 pie by Gods diuine assistaunce. But I must not
 seeme long vwithout cause, lesse I become tedious
 vwithout effect: Now therefore I most hum-
 bly beseech my Noble good Lord, only to re-
 ceiuue this little Pamflet for an vnfained remem-
 brance & infallible prooffe of my continual du-
 tie & thankfulness, desiring no further regard or
 reppard any way, then his Honour in vvoonted
 fauour shal thinke good, seeing It is old inough
 & best at leysure to speake for it selfe, vpon any
 contingent of confutation or disliking that may
 ensue. With vvhich dutie I daily still and stil re-
 commend your vertuous studies & valiant acts,
 to al good and admirable successe, euen beyond
 the impeachment or compasse of doubtfull and
 deceitfull fortune through the blessed sonne of
 God, the blessed lamb of God; our blessed God,
 our blessed Sauour, to the full fruition of his
 grace euermore redounding in your vvoorthie
 and noble mind.

Your Honours in all bounden duty

R. H.

T.D.Hexasticon, siue gratulatio
in Theologicon R.H.

Cedite sectarum primates, cedite puri,
Harueius patriæ seruiet atque Deo.
Non curat fatuos, nō christomastigas audit
Non credit placitis principibusq̃ nouis.
Perge, liber, certa ingenii prædictio recti,
Et patriæ, & populo, principibusq̃ place
Vnio gemmarum Regina.

Mat. c. 9. v. 37, 38. Luke c. 10. v. 2.

The haruest is great but the labourers are fewe,
pray ye therefore the Lord of the haruest
that he wvould sende more labou-
rers into his haruest.

T.D. Hamilton, Jr.



A THEOLOGICALL
Discourse of the Lambe of
God, and his Enemies.



IF I shoulde reason about the choise of a text, to examine which is most fit for vs: then at the first, this ioyfull and marueilous peace in our daies setteth before mine eyes that sentence of Christ in the gospel by S. Iohn c.13.v.35. *By this all men shall know, that ye are my disciples, if ye haue loue one to another.* And then this whole realme, which no doubt is in high fauour with God, for hauing fed so many zealous confessors and constant martyrs of righteousness, as euen some of our selues may remember, and the godly booke of Monumentes will euer witnesse, layeth open vnto mee this saying of Christ in the gospel after S. Matthew c.10.v.39. *He that looseth his life for my sake shall saue it.* These and other good causes of like effect call for other tenours and texts of Scripture. Yet, because peace by long quietnes bringeth securitie in our carnall natures and naturall bodies, & security by forgetfulnes breedeth a cold or coole faith within vs, and coole faith by continuance maketh vs

stiffe and halfe dead with sinne, and altogether vnfit to be our owne martirs in affection, or other mens in example; let vs, beloued, stirre and raise vp our fainting soules to a liuely & zealous faith, let vs good Countrymen, quicken our senseles senses with good woords and good workes as effects of good faith, that we be not starke dead in sin: and rather seeke the saluation both of our soules & senses, that lasteth for euer, then the delight & pleasure of either, that vanisheth away like a smoke, that wasteth like a snail, that withereth like grasse, and neuer continueth in one stay. Then where shall we seeke this saluation, but in the booke of life: and in which part of that booke is it sooner found, then in the gospel the law of grace: & what guide or teacher in the gospell can shewe vs a better pathway, then Iohn-baptist, who was sent frō God, as the forerunner of the Christ, saith *S. Marke* in his gospell, *c. 1. v. 2. 3.* to tell vs the way, the truth and life, the eternall word Iesus Christ. For Iesus is the way, because his doctrine and precept telleth vs the right and ready way to euerlasting life: Iesus is the truth, because without error he may alwaies, and in truth must alwaies be followed in all our iudgements and consultations, that we may walke in the light, not in darknes: Iesus is the life of our liues, because without him we are as dust in the winde, and straw in the fire, and by him we passe through the greatest difficulties and euen the very seas of all deadly dangers and temptations, which *S. Iohn* speaketh by a metaphore, & metonymy of the effect for the efficient, *c. 14. v. 6:* in him we passe safely from the first day in the beginning of all, yea & before all measure of times, euen vnto this day, as *S. Augustine* writeth largely to *Deo gratias* against *Porphyrus* in his 49. Epistle. Wherefore in these and other respects, heare and read I beseech you, beloued Christians, what the blessed
and

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and right honourable Prophet, that most noble preacher Iohn-baptist hath taught vs of Iesus Christ in the gospell according to S. Iohn c. i. v. 29.

*The next day Iohn seeth Iesus comming to him, and saith,
Behold the Lambe of God that taketh away the sinne of
the world.*

This text is short, but sweete and weighty, as the sunne in heauen seemeth little, but is great and mighty in operation: all bodies die without the sunne, and all soules and bodies perish without the effect of this Scripture. Philosophers thinke, that the sunne and a man maketh a man, but diuine philosophy wil thinke & speake and conclude, that this sonne of God, the sunne and light of mankind, maketh and saueth and crowneth man with glory, in that he wipeth out and washeth away the sinne of the world: the sunne is the hart of heauen, the captaine of the stars, the eye of the world: this worde is the hart of the Bible, the cheefe of al words, to which our eares must giue eare, and on which our eyes must alwaies looke. For in this verse are contained, the lawes of Moses and Israël with the prophecies of all prophets both great and small, in that Iohn calleth Iesus *the lambe of God*, and the fruit of the new Testament both in the Euangelists & Apostles springeth and groweth from this ground, in that he is said, to *take away the sinne of the world*. Then was *Simplicius* but a hellish iudge, to count the tales of Aegypt and the tables of Moses alike; and *Galen* was but a prophane humorist, and *Lacuna* his shadow little better, to mislike the creation of man, and misreport the wonders of the red sea ignorantly: then are the Pelagians peruerse and miserable disputers, which denie and euacuate the baptisme of infants,

because Christ alone washeth and purgeth the, like them which would hinder the beginning of a thing, because it shall at last be made perfect, or say, you must not vse an instrument because there is a principall, or warme your self at a fire, because the sun is the chiefest workemaster of heate & warmnes. But to let passe all dilating & cōparatiue amplifications of words & sentēces, together with other necessary occasiōs of discourse: Marke, beloued, what is here written with the finger of God & pen of the holy ghost, *the next day Iohn seeth Iesus cōming to him, and saith, and tell me, if euer you heard a more louing, a more gracious and cōfortable saying, behold the Lambe of God that taketh away the sinne of the world.* O bountifull Iesu, ô sweete Sauour, ô mercifull annointed of God the Father, what is man that thou art so mindfull of him, or the sonne of mā, that thou so regardest him? our bodies are brim full of sinne & wickednes, as the stables of oxen & asses ouerladen and overcharged with dunge and filthinesse: the goodnesse of our soules is like a mēstruous rag, as *Esay* witnesseth, *ſ. 64. v. 6.* whose word is as an inuiolable seale & a sure bond. What is then within vs worthy of thy loue, ô Christ? or what is without vs worthy of thy liking, ô son of Dauid, ô son of God, ô sunne and light of heauē & earth? we looke vpon thee with Iohn-baptist, ô that we could alwaies looke vpō thee, we see thee come to vs, as did Iohn-baptist, ô neuer turne thy backe vpon vs, but euer come to vs & stay with vs euer; we reioyce in thy name, that thou art a lambe to vs, and a lion of Iuda to the enimies, that thou dischargest the debts of the righteous and leauest the wicked in the debtbooke, to be arrested and imprisoned, till they haue paid the vttermost farthing; we looke on thee with ioyfulness, ô Iesu, as infants looke vpon a light, the wicked see thee with dazeled eyes, as the Sodomites groped in
the

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the darke, *Genesis c. 19. v. 11*, we walke in thy sun-light and are comforted, we are blacke and sunburnt with walking, we are black, ô Iesu, but louely before thee, the wicked are parched with thy beames, thy heat maketh their heads to ake, their harts to pant, their spirits to faile them, that they may, as it were, call for butter out of a lordly dish, & milke out of a bottle with *Sisara*, or some other delight which their sensuall soules long for, and afterward be nayled to the earth with the hammer of one deceitfull *label* or other close enimie in their sleepe and securitie, or come to such like sudden and vile death. And this in effect is the generall summe and chiefe purpose of this text. *Of the ioyfull estate of the godly by seeing Christ, and, The wofull fall of the wicked by turning frō him.* Now to proccede in the playner exposition of euery portiō and particularity of this verse, we see in it both a brieue History, and a blessed Doctrine. The History is, that when *Iohn* saw Iesus comming to him, he gaue out among the people his iudgement of Christ Iesus. the doctrine is his iudgement, that Christ is the Lamb of God, which taketh away the sinne of all men and women, of al maides and children, of all babes and sucklings, which are all saued by grace, by mercy and imputation. Concerning the parts of the history and narration, they are deliuered in three circumstances: the time when, the place where, the persons by whom, and to whom, and of whom this sentence is giuen. The time is the next day after the Inquisitors of the Pharisees had bene questioning and arguing with *Iohn-baptist*. The place is *Bethabara* beside *Iordan*, where *Iohn* baptized. The person which gaue this holy verdict and ripe iudgement is the Baptist, so named of baptizing, who speaketh to the people & his disciples which were at his baptisme, that they may learne how to thinke truly and speake vprightly of Iesus Christ.

As for the branches of the doctrine, it containeth both the humanity of Christ and his diuinity: his humanity appeareth by the title and appellation of a Lambe, which is visible and corporall: his diuinitie is signified by the effect and office of this propitiatory and satisfactory sacrifice for sinne, which is an inuisible and spirituall satisfaction conceiued onely by faith and loue. And of these two partes, the one historicall, the other doctrinall consisteth the reall true matter and essential substance of this text.

To returne to the consideration of the time, some make it vncertaine and indefinite, and read thus: *On a certaine day*, or thus, *Another day*, and because they would seeme to be sharply eyed and mistically conceited, they paraphrase and gloze vpon it in this order: *Iohn signifieth gracious or penitent, as if he were Ioanan, who in respect of his gracious repentaunce and repentant grace may rightly be saide, not to haue seene the face of Christ the first day, but the day following his sorrow is turned into comfort, and he looketh vp and seeth his sauing health comming vnto him, and then, the former day with them shal be the old lawe, when Christ was absent, the next day must be the new Testament, where Christ is both spiritually and corporally present.* Thus it pleaseth those verbal and tropological scholemen, *Nicolaus Lyra, Hugo Cardinalis, Guilielmus Minatensis*, and the rest of that sect, to do what they list, without asking leaue of Gods worde, the onely and chiefe square and touchstone of all Diuinitie. Alas what vaine conceits & friuolous imaginations haue bene grounded and builded vpon such disguised allegories and tropologicall constructions, so farre fet and hardly extorted, as a man may sophistically infer *Quidlibet ex quolibet*, or hypocritically intrude *quid pro quo*. God knoweth, such fond, absurde and ridiculous allegorizing hath

hath bene too highly esteemed & egerly haunted in former times, but now in such light of the text, such darknes of the glosse is at last worne out with the wisest and learnedst, God be praised, such double taking of simple meaning, such allegorizing without cause, such moralizing without effect, such tropologicall & scholasticall daliance is worthily abolished. Histories are histories and must haue an historical interpretation, allegories are but tropes of Rhetorick and continued metaphors, and must not be vnnaturally forced or vnsatiably conceiued, but onely artificially and morally resolued, where they are artificially and morally applied. Herein it shall be no audacitie in mee, but lawfull mediocrity, to dissent from *Hyperius* a man about my age, when he writ his booke *De Theologo*, where he giueth a *supereft* of the vse of allegories. *L. 2. c. 32.* To allegorize when the text allegorizeth, least we speake vainely and from the purpose, which he termeth *necessity* that cannot be hindered, this no man of iudgement euer doubted, or when the doctrine cannot be profitable without allegorizing, which is all one with the first, or not allowable in that example which he citeth. For whē I reade the history of *Iacob* the patriarke, how he was deceined by his vnkle *Labans* wordes, I learne to take heed, and make no couenant without witnesse, writings, and seales, for more certainty; as God himselfe did not onely promisse a blessing to *Noah*, but also gaue him a token and seale of a rainebow, a fit seale for so almighty a God, *Gen. c. 9. v. 13.* and so he dealt with *Abraham* by word, by fire, & smoke. *c. 15. v. 17.* neither dealt he otherwise with any other of his childrē at any time, but with his worde & his deed. How he tooke *Lis* for his bedfellow by night in steed of *Rachel*, I learne not to admit the bride by darke but by light, seing the obiect is now come to sensible prooffe and past ima-

imagination, specially if I be in a strange country as *Jacob* was, where all eyes are few enough; and as blinde *Isaac* would not trust his hearing so much as his feeling, c. 27. v. 21. so I cannot beleue my feeling so much as my seeing, specially in an object belonging properly to the eye; How he serued *Laban* seuen yeares more for *Rachel*, I learne not to forsake one whom I loue in hart and honesty, so that by any honest labour and trauell I may fulfill my minde, seing all paines are easie and pleasant to a willing and louing minde; how by laying pilled rods with white strakes in the watering places of the sheepe, they brought forth yong of party colours, I note that in carnal mixture the senses are opened, and so the conceits greater, and so the fancy stronger, and so forth, as Physicians note the force of fancie in this physicall text, neither is *Grison* or any caualliere ignorant of this matter, which he and *Porta* noted in *Jacobs* life; neither will I euer iudge it, as *Hyperius* doth, a text of deceit, of fond loue, of coueteousnes, without an allegory, seing men may vse their knowledge for their benefite so farre as God will blesse it: and as for his philosophy *Lia*, and his diuinity *Rachel*, the comparisons agree not, I count him cleane out of the way, sauing that he was then in a youthfull way by his owne report. Was not *Lia* eldest? philosophy is not. Was not *Rachel* youngest? diuinity is not. in which respect the allegory falleth down, seing the law of God, & the law of Nature are very Gemini of like eternity for beginning & ending: Philosophy in it selfe is not bleare eyed, though hir students be so, as Diuinity hir selfe is cleere eyed, though hir professors are sometimes purblind, and herein he faileth of his similitude, seing in like argument there is like consequence, *And he is but a blinde Martin in Logicke, that sophisticateth from a serue to all, from the seconde conjugate*

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to the first: *Jacob* serueth seuen yeares for *Lia*, and seuen for *Rachel*; now shall a student take as great paines in Philosophy as in Diuinitie? or shall he be sure of both after fourteene yeares labour, whenas neither can bee gotten in that time surely, so that a man may be able to say, *Habeo*, *impio*, I am in full possession, no man can take my right rightly from me? the octonarium of *Ramus*, and the seſquiamus of *Freigius*, and the methode of *Theſſalus* may well incourage and helpe forward, but they cannot furnish a man thoroughly, in so much as themſelues come short of their promiſſes. *Lia* had one maide to attend vpon hir, but Philosophy muſt haue *Grammar*, *Rhetoricke*, *Logicke*, theſe three generall instruments of al learning at the leaſt: *Rachel* had but one wayting maide, whereas diuinitie muſt haue al arts and maiides to ſerue hir in hir harueſt and vintage, as *Hyporius* and all doctors haue decreed: *Jacob* deſpiſed *Lia* in comparison of *Rachel*, but no wiſe diuine can or will contemne the helpes & furtheraunces of philosophy, that deſerue to be loued and regarded for there Ladies and ſeruiſe ſake: God made *Lia* fruitfull and *Rachel* barren, but he neuer loued philosophy or bleſſed it more then diuinity, and of the two, in his vaine, *Rachel* ſeemeth to be philosophy rather then *Lia*: and when the impoſtures of the world and the fleſh which *Hyporius* calleth *Laban*, ſhall at their pleaſure haue the beſtowing of philosophy and diuinity, then will *Haruey* belecue his worde, that this Hiſtory hath litle or no vſe in it without an allegory.

Therefore let thoſe ſuttle tropological commentators and ſuch conceited ſcrupulous interpreters ſay and eſſay what they will, let them pleaſe themſelues in there

C

glozing

glozing and dreaming, we are to make neither more nor lesse of a true narration then it is in truth. As for the vncertainty of time, here is a certaine time appointed, and the Greeke word *μαρτιν*, and the Latine word *Postero die*, and our English worde are all one signification, vnlesse perhaps some Syriack tounge can do more for them, then *Tremellius* could, who translateth it *The next day*, neither can the Carthusianisme of *Dyonisius Rikel* amend him, a writer most learned, as learning was then accounted, saith *Pantaleon*.

For if we remember that the Euangelists are historians, and that the historian ought alwaies definitely to set downe the certaine times, if he speaketh of times, the certaine daies where he speaketh of daies, the certaine yeares when he speaketh of yeares, to keepe iust reckonings in times and seasons, & auoide confusion in *Annales*, in *Diaries*, in *Chronologies*, they cannot or dare not say, that this holy history hath straid aside, which hath in it the warrant of Gods spirit, or deliuered that after the fashion and phrase of our vulgar fables, *On a time there was, once there was*, & such rude stuffe, which is most artificially & regularly enrolled by the wisest artificer & doctor in the whole world: for where is a better and more infallible register then the booke of God, the booke of bookes, and therfore by a Synecdoche *Generis pro specie* named, the Bible, more full of precepts the the turks *Alcoran*, more certain for doctrine the the Iewes *Thalmud*, more religious euery way then *Abetilis* of the *Aethiopians* or *Preto-Ioanans*, more diuine then al libraries besides? Therefore as the forme of an historie confuteth this deformed interpretation, so the matter & substance of a history ouerthroweth their typicall exposition:

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exposition . for one and the same history is not two histories, as there is one truth, not two truthes of one and the same thing, & in this word of their making, *the gracious and penitent seeth at last with the eies of his minde his sauour comming to him*, is a generall doctrine and note of all mankinde, and in this worde of Gods writing, *the next day Iohn seeth Iesus comming to him*, is a speciall history and sight of Iohn alone . so that vnlesse al mens sight and one mans sight be al one, and but one, this exposition cannot hold, as may otherwise appeare by this instance and like comparison . If the text saith, *Christ rideth on the foale of an asse: Math. c. 21. v. 5.* And these profound clarkes say, *the godly Christian rideth on humility*; If the text saith, *Paule shaketh the viper fro his hand, Act. c. 28. v. 5.* & they say, *Gods children cast the vice of murder out of their hāds*, cā both these be probable without a simile or a mitigatiō of the metaphore & parable, seing that against al logical consequēce either of diuine or humane reason, they set downe that for text which is not in the text, & ad to Gods word, (a dānable & presumptuous sin) & out of a particular report they gather an vniuersal against nature, out of a certaine and necessary proposition, a contingent and vnnecessary, which is sometimes false against art, as the murdering of the Aegyptian by *Moses* can shew for the one, *Act. c. 7. v. 24.* and *Dauids* vaunting himself in numbering his souldiers for the other. *2. Kings. c. 24. v. 2. 10.* Then let vs leaue our owne deuices, as *S. Ierome* did his allegorized *Abdias* in his ripe age, to bring other by his example from their fabulosities and fooleries in waighty and sincere matters of religion, and content our selues with the holy writ of God, neither mending nor patching that which is

found and perfit, lesse our mending be marring, and we proue our selues more witty then wise, nor pull or detract one title from it, as clippers and counterfaiers of that inestimable coyne, which in Gods church and among Gods people ought onely to be currant. If the Euangelist writeth, *the next day*, we must read, *the next day*: if he saith, *Iohn seeth Iesus*, wee must say after him, *Iohn seeth Iesus*, and neither make a day the yeares of all ages from the creatiō to the latter day, nor change *Iohn* and *Iesus*, which are personall and sensible men into accidentall and intelligible qualities of *penitence* and *comfort*, as it pleaseth those glozing allegorizers and quodlibetaries to descant. for the example not the thought of *Iohn* can do vs good; and God send grace, that his example here may bee sincerely delyuered, attentiuely read, diligently practysed, and constantly maintained both of all hearers and speakers in conuenient time.

Is it not told vs, that Iohn-baptist, notwithstanding the iudiciall apprehension and straight examination of the Iewes going and running immediatly the day before, vttereth boldly his demonstratiue profession of Christ? but why doth he hazard himselfe so confidently and couragiously among such as went about so suttely and dangerously to intrap him? because he loued Gods message more then he feared mans, a blessed and godly zeale. But the Iewes will hate him and bring him before their rulers: yet the loue of God is aboue their hatred, he is the rule and ruler of all rulers, a heauenly and vndoubted wisdom. But the Pharisees are learned me & wil suspect him of vanity in affecting singularity, and accuse him of secrete sedition in peruertering the discipline

A Theologicall Discourse.

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cipline of the state, and condemne him for an erroneous and counterfeit messenger of the Messias, who shal not, they say, come these many yeares? Yea verily, they say no more then they thinke, and *Iohn* will say vnto them: *he is already come, and this is the promised Messias which I commend vnto you, euen I sent from the wildernesse, as Esaias hath told you, c. 40. v. 3. and I commend him of conscience vprightly, not of any affection fondly and partially; in regard of mine owne dutie and office, not of any worldly affectation, as you carnally and worldly suppose; I will preach the law, whereof the Lord hath commaunded me; Prepare the way of the Lord and make his pathes straight.* A notable signe of true obedience and harmelesse simplicity. He is sure to pay the best ioint of his body, except he leaue to sing this song. but neither life, nor death, nor present power, nor any cause shal remoue him from the loue of God, which he hath in Christ Iesus. A resolution no lesse good, then constant, and therefore reuerently and religiously to bee resolued of vs, according to Gods owne truth, not according to mans fancie. Wherefore he telleth them yesterday, and to day, and to morowe, that Iesus Christ is the same yesterday, to day, and for euer, and that he must testifie this of Christ, to day, and the next day, and for euer, as he did yesterday: for the time of his prophesying was almost at an end, & therefore he would plie his businesse, while he might, which began in the 15. yeare of *Tyberius Caesar*, when Christ began to be about thirty yeares old, & was finished ere the same whole yeare was expired *Luke c. 3. v. 1, 20, 23.* So wonderfully grew the word of God, that in so short a time increased so greatly.

And albeit the Baptist taught thus freely, & preached

thus vehemently and loudly like a crier in the desert, for that was his surname *ab officio*, yet hee did not willingly and wittingly thrust and throwe himselfe into danger, as many hote and vnskilfull harebraines vse to doe, & few or no wise godly men euer did, except they were extraordinarily sent from God, as he here was, (for *Elias* fled from *Iezabel*: *1. Kings* c. 19. v. 3. and *Obadias* hid an hundred prophets of the Lord. *3. Kings* c. 18. v. 13. and *Paul* alone fled from *Damascus*, at a window in a basket, through a wall: *1. Corinth* c. 11. v. 33. then he and *Barnabas* fled from *Iconium* to the regions round about *Lycaonia*: *Acts* c. 14. v. 6. & Christ himselfe coueied himselfe out of mans company; *Luke* c. 4. v. 30. for he knew what was in man: and thus it becommeth vs all to be wise as Serpents, and saue our heads from the wounds of death: seing that by *Moses* law certaine cities were appointed for refuge, to saue innocent blood: *Deuter* c. 19. v. 9, 10. and by Christs owne rule, when we are persecuted in one citie, wee must flie into another: *Math* c. 10. v. 23.) who being innocent as anie doue, & as it were let out of Gods arke, to flie into the wide world, could not chooze, but bring this Laurel branch, I meane, this diuine sentence in his mouth, in token of obedience and zeale, yea though it were the next day after his straight examination, saith *Gualter*, euen in the heat and furie of that Iewish tempest, when, after a sort, the raging waues of superstition and a deluge of wilfulnesse had ouerflowne that blinde cuntry, and the surging billets of the Pharisees had risen aloft, to ouerwhelme him, the prouerbe is well knowne, *Quisquis benigno nauigabit numine, Is vel saligno nauigabit vimine*; who so worketh in Gods name shall not miscary.

It is not the blindnes and frowardnes of the Iewes, it is not their rage or outrage, it is not any imminent or present danger, any persecution, any extremitie, or execution, that can terrifie *Iohn*, or stop his mouth: a prophet will be a prophet, an apostle will be an apostle, a good preacher & crier will be a good preacher or crier, whatsoeuer perill seemeth to threaten him, or howsoeuer the world frowneth vpon him. *Iohn* will be *Iohn*, say the Scribes and Pharisees what they will: the Baptist will be the Baptist, doe hypocrites, doe worldly potentates, doe tyrants what they will or can; zeale is not tongue tide for feare; true deuotion is not ouer-awed; right godlines respecteth & dreadeth God more then man; it is not mis led or disguised vpon by occasiō; no heate of persecution can exceed or ouercome the heat of zeale; he litle knoweth, what a propheticall, or euangelicall, or christian spirit meaneth, that goeth about to daunt or quaille it for feare of punishment: faith is a freewoman, no bondwoman; christian libertie is a brassen wall, an inuincible fort, an impregnable castle; fire in the bosome cannot be smothered, it will burst out, it will shewe it selfe in the likenes: true zeale is the right fire of the spirit, it cannot, it will not be concealed and smothered, it will out in spite of all the tyrants in earth, yea in despite of all the diuels in hell; *Iohn* hath a propheticall eye to see, and *Iohn* hath a propheticall care to heare, & *Iohn*, say or do the world what it listeth, maugre the malice of the worlde, will deliuer and deliuer boldly what he seeth & knoweth. Philosophers could say, that daunger and perill is the obiect of vertue, and Poets could after their manner consecrate the palme & bay tree: I will not stand to amplifie or exaggerate the matter;

matter, the truest philosophy teacheth the truest vertue, and the truest vertue least dreadeth the greatestt perill, and all palmes in the world will sooner yeeld then the palme of faith, planted and ingrafted in a right christian hart, which seeth and beleeueth, as *John* seeth and beleeueth, and therefore speaketh and crieth boldly, as *John* speaketh and crieth, *euen the next day* after trouble, euen the day and hower before trouble, euen the day, and houre, and moment of most present trouble.

Then if the trumpet soundeth alarme to day, wee must to day display our banners, and fight inuincible vnder Christs banner; if God calleth vs foure times in one day, as he called *Samuel* foure times in one night. *1. Kings c. 3. v. 8.* we must arise euery time, and go to our God, as he did to *Ely*, and say, *I am here, for thou callest me.* Bid vs then speake thy truth this day O God; and wee will speake thy truth this day. Call vs *the next day* to thee, ô Lord, & we will come to thee *the next day.* for if a Centurion saith to his souldier, *goe*, the souldier goeth, if he saith to another *come*, the other commeth, if he biddeth his seruant, *doe this*, his seruant doth this, *Math. c. 8. v. 9.* or else, he that heareth and knoweth his captaines will and neglecteth the charge, shall be beaten with many stripes, *Luke c. 12. v. 47.* or abide the peremptory discipline of Martiall law, euen present death: but thou art the generall in our armies, ô king of heauen, thou art our chiefe captaine, ô God of England; bid vs thy souldiers go, and we will go, God graunt, we go and runne the way of life; bid vs come, and we will come, I pray God, we come not out of the way; commaund vs thy seruants to do any thing, and we will do any thing with all our power, and giue vs after this Battle

de, which we dayly maintaine and wage against the diuell and his two great Bassaes, the world and the flesh: that hire and those wages, that are prouided and ready told out for all them, that fight a good fight vnder thy Insigne for thy Church, yesterday in the field, to day in the Cittie, and to morow in both, till they die to themselues and liue to thee; *Esai cap. 40. vers. 10:* O how happie, how right happie, how onely happie are they, which liue with thee this day, and the next day, and for euer? Thus much of the circumstance of time, contained in this word, *The next day.* the first part of this history.

The second part is the circumstance of the Place, where the baptisme of Iohn-baptist was celebrated and published among the Iewes: in which respect and consideration I may reason thus: *In matters of greatest importance and weight the manner of historians is, to set downe the place of the action and actor, to make their histories credible,* seing all that is done, is done in some place: *but the baptisme of Iohn is a matter of greatest importance & weight: and therefore the place of the baptisme must be named:* and so it is named in this chapter, and called *Bethabara* in the verse going before. Yet *Chrysostome* in his 16. homily vpon this gospell, turneth both verses into one, as though it were necessary to ioyn the verse of the place with the verse of the speaker. but to omit this grammaticall point, of ioyning & parting verses, *S. Ierome* in his translation, if that translation be truly fathered vpon *Ierome*, miscalleth the place *Bethania*. for *Bethania* is not beyōd Iordan, as this place is said to be, neither is there any other *Bethany* but one. *Suidas* inuenteth a newe place *Thabara* which is not seene in all that countrie. besides

this one prooffe or rather reproofe *P. Martyr* addeth another sure one, and concludeth, that the place of *Iohns* baptisme was neere vnto Iordan, but *Bethania* far from that riuer, yea & so much farther from the desert where *Iohn* baptized. Then seing *Bethania* is but 15. furlongs, that is, two miles within one furlong southward from Ierusalem, as is specified in this gospel. *c. 8. v. 18.* it cannot be the desert of *Iudea*, which is at the neereft by *Stellaes* map 80. furlongs, that is, ten miles eastward frō Ierusalem, where *Iohn*-baptist abode: seing *Bethany* is on the foreside of the riuer and *Bethabara* on the farre side, the glose cannot put the one in the others roome, vnlesse it can put twelue miles into one hem; seing *Bethany* is the towne of *Martha* and *Mary*, whether *Christ* went and lodged, *c. 11. v. 1.* and *Bethabara* a plaine field beyond Iordan, except we turne a field into a towne, we must read *Bethabara* not *Bethania*, and so doth *Chrysostome* read, so doth *Theophilaëtus* read, and so doth *Origen* read, so doe our best old and new doctors read. Wherefore auoiding that old errour in Chorography, we rightly name the place of *Iohns* baptisme *Bethabara* which is beyond Iordan. This place is the common highway and passage from Syria to Palestina by ferry, and therefore a most populous and much frequented place, saith *Gualter*: this is the place, which the *Israëlites* went through right ouer Iericho with their puissant & triumphant captaine *Iosua*, while the water of Iordane was miraculously driuen backward on the right hand and on the left, and therefore a famous and wonderful place: *Iosua c. 3. v. 16*: this is the place, where the inhabitants of mount Ephraim tooke the princes of the *Madianites* by the appointment of *Gedeon*, both *Oreb* and *Zeb*

Zeb, and therefore a victorious and renowned place : *Judges c. 7. v. 24, 25* : a place both for the former excellencie and present vse most fit for *Iohns* baptisme, whereby we enter the highway to heauen, in which we tread the path that leadeth vs against our spiritual enimies, & by which we ouercome the kings of this worlde, and the chiefest in the waies of the ayre.

These and other like causes might be prouidently foreseene of the Baptist. besides these, he knew that he ought to teach his doctrine in the promised and holy land. *Luke c. 1. v. 16* : that his discipline chiefly respected the Iewes, where Christ should come after him : that his cries should be most heard in the desert of Iudæa : that the more he perswaded the Rabbies of Ierusalem, the more his doctrine should preuaile, and as it were take roote among the people : that the neerer he kept to that famous cittie in some open place, the further he was from suspicion of corner opinions and scismaticall conueyance. for heresies being in a sort inward maladies and cankers : *2. Timoth. c. 2. v. 17* : go like a sicknesse from house to house, from dore to dore : but true religion seeketh no starting holes, saith *S. Bernard*, and wisdom standeth without, in the high streete, in the entrings of the gates, in the tops of high places, saith king *Salomon*, and listeth vp hir voice in the plaine of *Bethabara*. So God sendeth his word, as he giueth other his good benefits, the light of the firmament, the dew of the element, the springs of the waters, the fruites and gifts of nature, and the insitions or gastes of grace are vniuersall and common to men, he openeth his hands and filleth all things with plenty, saith the kingly prophet : *Psal. 145. v. 16* : And as the Baptist preacheth here

in an open & great auditory, so did other saints of God and embassadors of the Almighty at other times, both to resemble with their whole imitation the property of God, whose cognisance they carried in their hearts, and to make this one good the better by parting and dispensing it among a multitude, for in no place were the acts of the twelue Apostles & the seuen Deacons more scene, then in open synagoges and on festiuall daies: *Acts c. 2. v. 6. c. 3. v. 6, 7. c. 4. v. 10. c. 5. v. 12. c. 7. v. 2. c. 8. v. 12. &c.* the Prophets call the heauen and earth, not one parcell or corner of heauen and earth, to heare their propheties and instructions: *Esaï c. 1. v. 2. Ierem, c. 6. v. 9. c. 22. v. 29. Micha. c. 1. v. 2.* And *Ieremy* againe is commanded to crie in the eares of Ierusalem, to awake them from their sleepe of sinne, that all the citie may giue eare; *c. 2. vers. 2.* God speaking to *Ezechiel*, calleth him sonne of man, as if in him he spake to all mankind, *c. 2. v. 1, 3, 6, 8. &c.* *Oseas* and *Amos*, and the rest call all the Israëlites, *c. 4. v. 1. c. 3. v. 1. Ionas* is sent to all *Niniue*, *c. 1. v. 2.* other men of God cal vpon whole townes, whole prouinces, all nations at once. *Ioel c. 1. v. 2. Abdias v. 1. Nahum c. 1. v. 15. Sophony c. 2. v. 1, 4, &c. Zachary c. 2. v. 7.* God giueth his lawe in the open face of mount Sinai. *Exod. cap. 19. v. 16.* Christ when he taught the eight beatitudes went vp to a mountaine. *Math. c. 5. v. 1.* a citie that is set on a hill cannot be hid; a candle must be set on a candlestick, to giue light to all that are in the house; ye are the light of the world; ye are the salt of the earth; let your light shine before me; hide not your talent in a napkin; lay not your treasure vp in the earth; all things are created for mans vse; let Gods water run ouer Gods land and stop not the fountaines; deale thy goods among
the

the needy; hoord not vp thy corne in time of need; he is my neighbour that doth me good, though he dwell in Samaria; loue the godly for his vertue, & the wicked, to win him to God that made him; while we liue, let vs doe for all men; and this communion we all acknowledge both euening and morning in our Creede and Lords praier, whereas in the one we beleue the communion of saints, which is, with one minde and agreement in mutuall concord to serue God in hearing his word and receiuing his Sacraments, and in the other, when we call God our Father, and pray him to forgiue vs our sinnes, to giue vs our daily bread, to deliuer vs from euill, not to suffer vs to be tempted, praying euery one for the whole catholicke church of God, not each one for himselfe. *For, if the vngodly ioyne together to strengthen themselves, much more ought the righteous to be one hart; and if the Macedonians see before them a hill full of enemies, that seeme big and terrible a farre of, they will be in a readinesse for them all together, and though in prooffe they find them to be but apes of Imaus, yet they will remember to go together much more then those apes; and if Nabuchodonosor the king of confusion willed his herauld to crie aloud: be it knowne vnto you, ô people, nations, and languages, nobles, princes, iudges, dukes, counsellors, receiuers, officers, and all the gouernours of the prouinces, that when ye heare all the instruments of musicke, ye fall downe and worship the golden image in the plaine of Dura. Daniel c. 3. v. 1, 4. then shall the Baptist sent from the Emperour of the worlde, to whom all the earth is as a pins point or moate in the sunne, take the voice of all waters, of all thunders, of all earthquakes, of all windes, of all trumpets, of all voices, and speake to al the plaine of Bethabara, to all the hills of*

Canaan, to all the birdes of Asia, to all the trees of Europe, to all the beasts of Africk, to all the fishes of America, to all reasonable and vnreasonable men, to all godly Christians & vngodly Pagans : *Attend all ye countries, kingdomes and empires of the wide world, attend likewise ye principalities caelestiall, that when yee heare the voice of Gods Embassadour in the desert, or out of the desert, yee fall downe prostrate vpon your faces, and with euery inward and outward part of minde and body, reuerence, magnifie, and adore this pure and undefiled Sacrament of Baptisme, ordained of God, and ministred first by me, and worship this Christ, the visible image of the inuisible God, which is able to saue you, and readie to crowne you in the day of his great visitation. But confounded be all they, that worship and fall downe to carued or moulden images, and delight in vaine Gods, worship him all yee Gods. Delphos shall be as Sodome, and Dodona as Gomorra, the braines of Chaldees shall become rotten, and all iugling of the East shalbe forced to crie out with Thamuis the Egyptian pilot, Pan is dead, and Satan is dead, and the liuely gospell of Iesus is preached to the Iewe and Gentile, to the bond and free in this time of grace and peace.*

This might be the voice of Iohn-baptist in the wil-
dernes, and in effect this was the message of Gods crier
in Bethabara, whether any one may come, and pay no
mony for comming in, where all may heare without
losse of time, and get endlesse and vnspeakable treasure
for going onely for it, the way is plaine, the passage is
not stopped, Bethabara is the ioy and hope of sinners, it
is a common for all womens children to come to, for
all childrens children to abide in, and be fed with the
bread of life which is better then *Manna*, and drinke the
water of cuerlasting life. Then let all come from the

North

North climats and the South to be baptized, let all gather themselves together which dwell in the East & the West, to be purified in *Baptisme*, not only with the baptisme of *Iohn* with water to repētance, but with Christs baptisme with the Holy-ghost and with fire to immortality. So they shall reuiue that were dead in sinne, they shall be grafted into the true oliue, which were wilde branches, they shall be freemen of God, that were bondslaues of the diuell, they shall be indned with all goodnesse, which were imbrued with all naughtinesse; so good is our God that shutteth no man out of dores which waiteth on him, so louing is our Lord, which refuseth none such as are ready with their oile of good workes and lamps of good faith burning in their hands and hartes prepared. 2. *Peter* c. i. v. 5, 10.

Now, beloued, is any one of vs vnwilling to go, where we may go so easily and so pleasantly? where we may abide so safely and happily? the dull asse, euen the asse which is so dull will run through thin and thicke, through water and fire, to saue hir young foales, saith *Pliny* l. 8. c. 43. and shall not Gods people and pupils be quicker in loue then a dull asse to saue their owne liues and soules? If *Iohn* had baptized in the midst of the fiery and sulphurous lake *Asphaltites*, or in the noysome dungeon of *Panium*, frō whence the riuier Iordan floweth, as the latest Hydrographers haue iudged, *Sabel. Enead.* 1. l. 2. and *Munster* l. 5. *Cosmogra.* neither the heate of the one, nor the sinel of the other should haue scared vs at all: and shall we for shame not girde vp our loines and speede vs apace to so open a place as *Bethabara* is? O come vnto me all ye that are blacke and red with sin, saith the spirit of *Iohn*, and I will purifie you, as *Naaman* was

was censed of his snow white leprosie with washing himself obediently (after a proude pause) seuen times in Iordan. 4. *Kings* c. 5. v. 14. O Christ, we come to thee in our baptisme, by thee we cast of our old skinne and old man in baptisme, ô son of God, euen as *Naaman* washed of his foulness in Iordan, therein prefiguring our holy christning. therefore, as that riuer Ior and that riuer Dan concur and ioine both together in Iordan, and make the streame bigger, so we beseech thee that both the powers of our bodies and the powers of our soules may by spirituall infusion of thy grace come together in thy holy sacrament of baptisme, and each of them help other in faith, the one as instrumentall, the other as principall, and increase it greatly in aboundance of godly works. and because such is our corruption, that we are all ouer dead flesh and fainting spirit, giue vs in mercy that grace for thine owne names sake, as may not be hindered with the lusts of our fleshly natures, but passe freely and flow plentifully in all our actions, as the riuer Iordan runneth through those miry lakes *Samachonitis* and *Senezar*, and yet remaineth vndefiled at *Bethabara*, though it mingled it selfe before with defiled waters, (a parable of a regenerate man) it findeth the laudable water againe which was missing for a time, it riseth & runneth from the corruptiô wherby it stayed a time, & it breaketh companie with those infected fens, and neuer feareth the words of *Solinus*, of *Sigonius*, or any other controller any more, being now a perfit conuert in *Bethabara*, and now by Gods will not the worse for that former ill companie and neighborhood. O Lord our gouernour, how excellent and wonderful are thy workes in all the world? *Psalms*. 8. euen the God of
 Israël

Israël, he shal giue power & strength vnto his children, blessed be God. *Psal. 68.* yea if they walke through the valley of the shadow of death, & seeme to die, as a shadow looketh like a body, yet will they feare no euill. *Psal. 23.* for euery valley shall be exalted. *Esaie. 40. v. 41.* Much might be spoken comparatiuely of this riuer, to the comfort of sinfull and miserable men; but it is sufficient here, to note in a word, that the fardest side of this riuer from Ierusalem, is named a *place beyond Iordan*. So the Euangelist writeth by a prosopopea in the person of one dwelling in Ierusalem, and in his owne person abiding at *Ephesus*, when he wrote this gospell, and accounting contrariwise the banke of the riuer which is highest the citie *before Iordan*, because they of Ierusalem and of the West countries went ouer and *beyond Iordan* to *Iohns* baptisme. Thus much of the circumstance of place, the second part of this history.

The third part is the circumstance of the person here mentioned; and is either iudging and iudged, or hearing and standing by. the iudgement is giuen by *Iohn*, it is giuen of Iesus, and receiued of the Iewes, which stand about him. of *Iohn* it is written, *he seeth Iesus*, of Iesus it is said, *he cometh to Iohn*, and of *Iohn* it is said, *he said* to his disciples, and the rest. so that the whole assembly in *Bethabara*, and all other which heard his saying euer since that day to this, or shall heare it to the worlds end, were, and are, and must be auditours of the Baptist, and witnesses of his blessed word. In the sight or object of *Iohn*, as it is here set downe, two considerations are worthy the marking: one is, the phrase of speech, the other is, the certainty of the history: for nothing is more certaine in actions then that which is

scene, neither am I so sure of that which I know by another, as of that I know of my selfe. *Pluris est oculus testis unus quàm auris decem.* Qui audiunt audita dicunt, qui vident planè sciunt, saith *Plautus* in his *Truculentus* against those braggers which will be credited by telling of warly acts that they neuer saw, among them that are as wise as themselves; though *Apuleius* in the entrance of his *Florida* would turne that sentence another way, and make one eare worth ten eyes, in discerning a mans wit more by hearing him speake, then by seing him moue, because *Socrates* said to one, Speake man, that I may see what thou art, yet heare to the eare boroweth of the eie his word of knowledge and certainty, and I warrant them both, they trusted their owne experience more then other mens; and with this certainty *S. John* approueth his doctrine. 1. *Epist.* 4. 1. v. 1, 2, 3. and thus doth *S. Peter* reason for himselfe. *Acts* 6. 4. v. 20. and thus in questioning *de facto* no better answer then, I saw it: so *Dares Phrygius* a Trojan of *Antenors* faction is more credible then *Homeromida* made about 280. yeares after the war: so that *Autopsia* of *Dioscorides* is more credited thè *Plinies* great *Acroamaticals*: and *Salust* writeth the more effectually of *Numidian* wars betweene *Iugurth* & the *Romans*, because he had trauailed the countrie and viewed the places of their conflicts: and to omit *Thucydides*, *Cæsar*, and other which did the like, *S. Ierome* writeth to *Rogatian*, that he went to *Iury* and walked through it, that he might more easily perceiue the Acts of the Bible in a surer sort, according to that auncient rule; without eyes we can haue no *Chorography*, or *Chronology*, and without these two *Historie* is stone blind being properly named of seing, which the greeks call

call *telum*. The phrase hath it in an enallage or exchange of time, by putting the present time for the time past, (for this was not written when *John* saw Iesus, but threescore yeares afterward at the least) *John* seeth, *videt*, *discernit*, which proprietic and idiome hath a great and liuely grace in a history, while wee suppose that to be in present doing which is already done and past. it is a mans nature commonly, to marke and perceiue things presently obiect to our senses with more integritie & lesse doubtfulness, then either to remeber things ouerpassed, or foresee things to come, euen as the functions & duties of the body are more easily performed then the duties and offices of the mind. Thus it pleaseth the spirit, to apply his phrase to our capacitie in this text and many other, and chiefly to descend in matters of knowledge and of faith, in attributing members and affections and actions vnto God, in describing the ioyes of heauen, and the paines of hell, as all doctorall Fathers write, and as it appeareth in all art and reason; lesse if he should ascend and speake proportionately to the immeasurable proportion of his wisdom, wee could no better vnderstand his owne proper phrase, then these our eyes can looke into the sunne: as a good and gracious prince wil talke plainly and simply with his plaine and simple subiects, and a louing teacher perspicuously to his yong scholars.

Concerning the vse of the history, *John* first seeth and then saith what hee ought to say, To teach vs, not to speake at auenture whatsoeuer cometh to the tongues end, but to tread and trie our ground circumspectly, & do that we ought in reason and right, not what we list in affection & daliance. let thy eyelids direct thy waies

before thee: *Prover.* 2. 4. v. 12. 5. the wise mans eyes are in his head; saith the Preacher. 2. 2. v. 14. Looke with Iohn-baptist and then speake with Iohn-baptist, vnlesse you will speake you cannot tel what, and be like those mighty new wits; that would be doctors of the law, and yet vnderstand not what they speake, neither whereof they affirme. 1. *Timot.* c. 1. v. 7. but haue erred from all lawe of religion and honesty, and are turned vnto vaine iangling and euen very piperly scurrility; like that cursed Cham, from whom al wicked sects began, or worse then he toward their reuerend Fathers and spirituall Lordi, delighting to see and lay that naked, which blessed Sem and good Iaphet in all modesty desire to couer from their owne and others eyes: *Genes.* c. 9. v. 22, 23. Of which kind of creatures those inward cynadi, S. Paul warneth al godly christians; and not vnlike those lothsome mannermongers, that count it fownesse to note filthines, and thinking others senses worse then their owne, will not sticke to say, looke here, smell there, sob, seele or see I pray, did you euer know the like? whereas they should say, smell not vnto it, looke not on it, or rather not once note it; of which thanklesse remembrancers and needlesse inquisitors their good master Galateo biddeth them in the authoritie of his greyheaded courtiership not to take example, like bogges that runne from the heards to a new muckhill, for feare of breeding offence to no purpose: as I would be sory to breed disliking in any elderly, learned, well spokē man, be it *Aretius probl. theol. de Matrimonio.* or Bishop *Ponet.* 6. 6. of his *Apolog.* or other his friends, for naming the author that here saith well, and elswhere perhaps amisse.

Then see and touch with *Thomas* the apostle, and then belecue with *Thomas* the apostle, who was so ready and resolute, to go & die with Christ his Lord; *Iohn* 2. 11. v. 16. and yet thou would prouide to stand on a sure ground

ground when time was for all that resolution, and then became more incredulous and scrupulous then other in his happy foresight, vntill he had a manifest answere in seing and touching, which might stop all Antichristian obiections in latest times. Many haue desired, to see and touch Christ in the flesh, to see their intelligible felicity in sensible prooffe, as namely *S. Augustine* did, like a good harty subiect, that wisheth to see the Prince of his country, of whom al good men speake, and himselfe thinkes most honorably: yet blessed are all such, as speake, and belecue, and haue not seene; *Iohn c. 20. v. 29.* the rather, because they which report this vnto the, report no more then they haue seene and heard, *Acts c. 4. v. 20.* The Apostles eyes were the eyes of Christians, God grant our eyes may be as cleere and steady as their eyes were: their eares were our eares, ô that we could shut them from vanitie and open them to verity, as they did; that the word of *Esaie* be not found in vs; *they shall see with their eyes, and not perceiue, they shall heare with their eares, and not vnderstand, c. 6. v. 9.* but that first we may see him, and then like him, and then loue him, and then know him within & without, *Intus & in cute*, his deiry and humanity, and conuey the image of his countenance into our harts by the most quick and hot spirit of his word and law, that our veines and marow, and so consequently by them all other partes may be fired and inflamed with this *light of man, & Morning star, and Sunne of the day, & loadstar* alwaies, euen *Iesus Christ*, and make vs in colour and nature like to himself, as one neighbour grape taketh colour of another, God being the husbandman, and Christ the vine, and Christians the branches, and their works the grapes, *Vnaq, conspecta*

linorem traxit ab vna, faith *Iuuenal. Satyra. 2.* The ghostly and bodily forefathers desired to see this day, and they liued and died in this hope: *Luke c. 10. v. 24.* the prophets foresaw his comming, both *Esaï c. 2. & 7. & 9. & 11. & 35. & 42. & 49. & 53. & 60. & 65.* and also *Jeremy c. 31. v. 33. c. 32. v. 40. c. 33. v. 20.* and other: and they which go afore him, crie and say, *Hosanna, thou sonne of David, blessed be he that commeth in the name of the Lord, hosanna, thou which art in the high heauens: Mark c. 11. v. 9, 10.* and all such as are true in hart, shall be glad, and say, Saue vs we beseech thee, O praise the Lord, *Hosanna, Alleluia.* Thus was blind *Bartimeus* glad, to heare him, by whom he might receiue his sight, and by and by he saw the light of heauen. *Mark c. 10. v. 49, 52.* thus was *Simeon* glad and willing to die, when he had seene this saluation and consolation of *Israël*, which was prepared to be the glory of all people. *Luke c. 2. v. 30.* Thus the angell of the Lord bad the sheephards go to *Bethleem*, and see their Sauior, & with him an army of heauenly souldiers that praised God & said, *Glory to God in heauen, and peace in earth, & goodwill toward men*, so notably they were stirred vp and euen rauished with this blessed sight, *v. 12, 13.* thus the wisemen of the East, euen where all men are of quicke and winged wittes as *Herodianus* iudgeth *lib. 1.* and most of all other, the wisemen selected from the rest, with great wonder saw the starre of *Christ*, which was neuer seene in their *Vranoscopies* before, and went euen from *Persia* to *Bethleem*, to see himselfe more diuine then the starre, not caring for all those parasanges & furlongs that were betweene their owne country and *Iudæa*, but still and stil feeding vpon their heauenly meditation, at last came vnto him, and
 worshipped

worshipped him with ioy and gladnes, with their myrrers in their left hands, and their presentments of gold, of myrrre, and of frankincense in their right, *Myrrham homo, rex aurum, suscipe thura deus*, saith *Claudian* in his Epigrams. *O man take myrrhe, o king take gold, o God take incense.* *Math. c. 2. v. 2.* Thus the famous queene of Saba, and all the world in those dayes came from farre countries to heare the wisdome of *Salomon*. *1. Kings c. 10. v. 1, 2, 24.* and behold a greater then *Salomon* is now in *Bethabara*. Thus *Iacob* the sonne of *Isaac* sawe a ladder stand vpon the earth, the top whereof did reach to heauen, and he called that place *the gate of heauen.* *Gen. c. 28. v. 12, 17.* but we see not in a vision, as he did, we see in the noone day the son of the hiest before vs, we see apparantly the sonne of God before our eyes, *Cuius aspectus decens*, saith *Salomon* in his *Song. c. 2. v. 14.* and whose aspect is more happy, may England say, then all the trines, and sextiles, and coniunctions, and fortunate aspects of the beneuolent starres.

To be brieft, in this one word, *seeth*, is the fond and fantasticall heresie of *Marchion* with the heresie of *Manes*, manifestly ouerturned and condemned for euer, of which two, *Marchion* thought Christes body a phantasticall one, that is, like such bodies, as we seeme to see in our sleepe, which are but thoughts: *Epiphanius her. 42. l. 1. tomo. 3.* The other as fanatically imagined his body to be aiery and ethereal: *Heresi. 66. l. 2. tomo. 2.* But because his body was visible flesh, and he did eate visibly, and hunger, and thirst, and suffer on the crosse sensibly, it is senseles madnes, and mad imagination, to account it cogitatieue or aëry, neither of which two can be seene with eyes of flesh.

Thus

Thus much of the first person Iohn-baptist who *saith* *Iesus*; and beholdeth him ioyfully, and is no lesse glad; to see his bodily presence now, then he was to heare the voice of *Mary* Christs mother, when he lepr for ioy extraordinarily & moued strangely in *Elisabeths* womb long before. *Luke c. i. v. 41.* a wonderfull and most rare worke of almighty God, that an embryon of six moneths old should expresse the affection and passion of ioy, and leape for ioy in his mothers wombe; not al the wisemen betweene *Indus* and *Nilus* could then match this example with the like. But, as he then reioyced like an infant in leaping, so he now sheweth his gladnesse like a man in speaking; as before, *mutus etiam Christum loquebatur*, saith *Brentius*, so now, *ignotus ignotum de facie monstrat digito*, saith another vpon that text. two most notable and excellent miracles in Iohn-baptist, which neuer before, nor since that day were knowne by any other. we cannot iudge of him, whom we neuer saw, as he did; wee must hope the best in Christ Iesus, wee must belecue, and vnfainedly belecue in him, & looke for the chiefest sight of sights, by his, and in his, and through his meanes; the sight of his wonderful diuinity, the sight of his glorious maiesty, the sight of his euerlasting and most soueraigne throne, the sight of his high court in heauen, and the light of the highest heauen; a sight that maketh vs contemne and refuse all other sights; a sight in comparifon whereof all sights besides are but vanities and follies, yea triumphs, amphitheaters, and coronations, and all the pictures and dies of May and Iune, are but very gaies and gugawes, but very dust and mist in our eyes. See to this sight, beloved brethren, haue an eye, haue a daily eye to this sight,

let

let other vaine and momentanie sights passe by as fast as they come by; looke into heauen with S. *Steuens*, and looke vpon Christ Iesus sitting on his Fathers right hand with S. *Steuens*. *Acts* c. 7. v. 55, 56. and because his bodily presence cannot be had, we must see him & behold him with our spirituall eyes most intētiuely & speculatiuely, exceeding that Platonical *Phronistes* without comparilon, by looking on him with the eyes of true loue, true faith, and true zeale, both now & euer lifting vp our harts aboue all visibles in the earth and in the skies, being carried vpon the wings, of praier, of angels, of christian persuation: and then see how our God almighty sitteth most gloriously in vnspeakable maiesty aboue the starrie heauens, and worship him accordingly; see how our Sauour almerciful in his most effectuell diuine eloquence pleadeth for vs before the tribunall seat of God, & worship him accordingly: see how innumerable and infinite millions of Angels in all humilitie and reuerence awaite and attend vpon him, and worship him accordingly, euen with reuerend feare of so holy a temple and iudgement place; see, how on eue-ry side seates are built vp from the beginning for the blessed children of God the father, and labour to enioy one of those happy seats in Gods kingdome: see, how all things beneath here tremble & prostrate themselues before this throne of heauen, and desire day and night, houres and minuts of houres, desire with feruent praier and faithfull works of the spirit, pray in season and out of season, at all times, no time amisse, that we may see & continually see the sanctification of Christs name in heauen, see his kingdome come in heauen, see his will done in heauen, as we haue scene these three in earth,

and enioy that kingdome of kingdomes, that power of powers, that glory of glories for euer and euer.

The second person named here is *Iesus*, who cometh from Galily the lower. *Math. c. 3. v. 13.* from the citie Nazareth, *Mark. c. 1. v. 9.* his owne citie. *Luke c. 2. v. 39.* where he dwelt. *Math. c. 2. v. 23.* whereby he was called a Nazarite of his friends in his life, & of his foes vpon the crosse. In which respect without king *Hyrams* leaue and *Nathanaels* too, we may rightly call it Galily, by a fairer name then Cabul is, and say boldly, that all our good without any question commeth from Nazareth, and that all tongues of the Phœnicians cannot make Galily sound displeasantly in christian eares. *3. Kings c. 9. v. 13.* Then whither is thy best prophet gone, ô Nazareth? whither is thy best beloued sauour gone, ô region of Galily? whither is thy mightiest prince gone, ô *Zabulon*, which canst handle the pen of a writer? are not these things noted and registred in thy booke? He is gone by mount Tabor, hee is gone ouer the riuer Chison, & it is like he is passed by Salé into the tribe of Ruben beyond Iordan, to go to the meek, to the poore in spirit, to the peacemaker in the valley of *Bethabara* between Iordan and the riuer Armen, the meeke Iohn-baptist, euen the greatest & least among womens children. Arise *Zabulon* and waite vpon him, and thou *Isachar* prepare thy selfe and folow him, ye Samaritans & Rubenites giue your attendance, and all ye states of all cities reioyce in the strength of your saluation, but specially let *Beniamin* and *Iuda* go forth and welcome him that is the perfection of your rulers and kings, make hast ye citizens of Ierusalem, and strow oliue branches in the way, for all vertues, all wisedome and happinesse accompa-

accompanieth him: let little *Zachee* climevp into the trees, and see him a farre off, and let all christian soules reioice at his comming, as it were the cheerefull rising of the warme bright sunne after a long stormy and darke winter night. The Atheists see him come, & bid him stand backe, the Papists see him come and turne their backs, all men see him and they looke aside, vnles they be the litle flocke, for he commeth, for he commeth to iudge the world and his people with the truth. What? but cometh Iesus and saith not one word to his people in so great a company? Yea verily, he openeth his mouth to speake all the way, his lips drop like hony combs, milke and hony are vnder his tongue, his talke is comely, his pace stayed and soft, his hands are spread abroad like the curtaines of *Salomon*: and to the weldisposed mind he saith comfortably, *I come to thee and blesse thee*, *Exod. c. 20. v. 24.* to the faithfull hart he speaketh mildly, *Come and see the workes of the Lord*, *Psal. 46. v. 8.* to the elect people he crieth out strongly, *Behold your redeemer cometh*, *Esaie c. 62. v. 11.* to the poore Publicane and wretched sinner he calleth aloude, *Come to me all that be weary and laden.* *Math. c. 11. v. 28.* and to all mankind he saith generally, *All that haue any zeale, come after me.* *1. Macha. c. 2. v. 27.* Then let vs all, for we are all sinners, let vs answere him with one hart & voice, *thy kingdome come*, euen so Lord Iesus come quickly, come vpon the wings of the winde betimes, that we may the longer behold thee, come into thy garden, and gather myrrhe with spice, and looke to thy vine: euen so my God make no long tarrying, euen so Lord Iesus come speedily and tarry not. Behold he is comming, saith *Iohn*, I see him, and now he is euen come, see you to it, and behold, seing I haue preached

him many a time, and haue now almost made an end of baptisme. then why was this time chiefly appointed for his comming? that *Iohns* iudgement of him, whom he had not seene before that day, the one dwelling with carpenters, as the pure sunshine is otherwhile in a corner, the other in the wild desert, might not seeme to proceede of kinred or acquaintance, saith *Musculus*, but from the integritie of a sincere minde?

But, to what end and purpose should Christ come to *Iohn*, whose worke was the baptisme of repentance and remission sins? shall he come to be baptized, whose purenes exceeded the purity of all Sacraments? though by doctrine he should not come, and be taught, as it were his owne booke, yet by discipline he vouchsafed to come to baptisme in his manhood, as he allowed circumcision in his childhood. *Luke c. 2. v. 21.* and vpon this consideration the Baptist saith vnto him; *I had need to be baptized of thee, and comest thou to mee?* but Iesus answered, by the reason of permission, not of dutie: *suffer me now, for thus it becommeth vs to fulfill all righteousness, & though it be not necessary, yet is it requisite for me to be baptized, seing this is one rule of diuine iustice, and I must not breake mine owne rule: besides it is my fathers will, that in this time of my humiliation with men I should be wholly like one of my brethren, and because the Father and I are both one, his will and mine are both one. For if Iohn which came from God alloweth baptisme, how can I the Sonne of God disallow it? if I cannot mislike it, then is it verily a good and godly institution. if it be good, what should hinder me from receiuing it? and therefore maruell not, if I come for baptisme, else what might the people say? Can he bid vs doe any thing, that himselfe can not do? shall we take that which our teacher refuseth? thus*
the

the people is slender and tender in faith, it is moueable and remoueable, it maketh euery strawe a blocke, it is offended with smallest things, and that they may not conceyue any thing amisse, I am come to this baptisme, & thus it is fit for me, to fulfill this righteousness. Math. c. 3. v. 14. 15. How can we heare these wordes of our Sauour and not marke them diligently for their truth? how can we marke them, & not examine them fully for our instruction? how can wee examine them, and not learne these lessons duly for our actions, euen lessons taken from Christs owne example, the surest precept of all precepts, the true prince and prelate and president euer of all examples? For, if Iesus who was *Iohns* good Lord and maister, and *Iohn* by his owne cōfession not worthy to vn latch his shoe, disdained not the order of his seruaunt *Iohn*, as afterward he humbled himself vnto his Apostles, c. 13. v. 13. Where neuerthelesse he pronounceth himselfe to be their Lord, not with desire of glory and insolencie, but of edifying and instructing them, saith *Musculus* (for the authoritie and reuerence of Lordship is one furtherance to perswasion) what a worthy Caueat is this for all christians, if they will deserue the name of Christians? not to thinke scorne of taking good by any Christians their inferiours. are inferiours not so wise as they? neither was *Iohn* so wise as Iesus very wisdom it selfe. are inferiors poorer then they euen? so was *Iohn* poorer then Iesus. are inferiors lesse gracious then they? this preeminence of fauour & all other had Christ of *Iohn*, and yet is he content and willing to submit himselfe to the participation of *Iohns* baptisme, as princes receiue the ministry of their ecclesiasticall subiects, because it is the appointment of God wherevnto they likewise are subiect with their ministers.

nisters. If Christ equall with God humbled himselfe thus vnto his seruant *Iohn*, what exceeding great humilitie must we vse toward God almighty the great Lord of all? when as both our duties bind vs to his Statutes, and the least neglect of them is a grieuous hinderance and stumbling blocke to the weake ones, to breede a misliking in vs, or a suspition in themselues. Thus it seemeth good to our gracious & merciful Messias, to teach vs the waies wherein we must walke, to set a lanterne by our paths, and to guide our feet into the way of peace and meekenes. God grant, this prouerbe may be heard in our dwellings, *such a saviour, such saued, such a prince such people, as the Lord Christ is, so are the seruants of his family*, that we may be like him in charitie, in faith, & humilitie. charity with truth, not with falshood; faith with the godly, not the wicked; humility with Gods chozen and annointed people, not *with the reprobate scorners and Mammonistes of the world. Seeth no stones; wash no nigroes; cast not pearle to beasts*. So not onely the prophets foresight shall be verified in his comming, not onely the Euangelists history will proue him to be come, but the very expressed image and resemblance of his vertues & graces in his schollers and professors will conclude, That he is come to keepe with vs and keepe vs, to feed among vs and feede vs, neuer to forsake vs in this life, or in the life to come. Where then may the Lewes sentence appeare but in the court of vntruth? where ought it to abide but in the synagog of all abominatiō? which of their faces can freely shew it selfe without shame? what Rabbin of their schooles dare once put forth his head and say? *that Christ is not come*. or if the stifnecked Lewee, or other Iewish profeliterate wil once say thus much,

to trie vs, let vs passe by the reasons of *Athanasius* in his booke of the Incarnation, & such other treatises of like end and effect, and looke into the gospell of *S. Mathew*, the gospell of God, and from the *11. c. v. 5.* bring this infallible reason and prooffe against him: *By whose power the blinde see, the lame go, the deafe heare, and other diseases are healed, and the gospell is preached to the poore, he is the true Messias; But by the powerfull worde of Iesus the blind see, the lame go, the deafe heare, and other diseases are healed, and the gospell is preached to the poore; Ergo, Iesus is the true Messias,* neither can we iustly looke for any other. Concerning the proposition, or prophecie of *Esay*, *c. 35. v. 5, 6.* it must need be true in both parts, because it came from God himself, as may evidently appeare by the distance of time betweene him and Christ. No man could tell afore by any possible art of men, what should come to passe 800. yeares after, vnles he had withall bene supernaturally and incomprehensibly inflamed and informed by the diuine influence and breath of Gods holy spirit. As prognostical sciences may foresee, and stand vpon probable grounds & necessary too sometimes, so God can by his omnipotēcy turne the adiuuant & mediat causes as he turneth the waters in the south, & hath the hartes and thoughts of kings, and gouernaunce of all things in his hand, to throw them at his pleasure on euery side, yea and ouerthrow them, when he thinketh best, euer still holding his woord vpright & making it infallible as himselfe. So that not all the impudent lies of *Mecha*, *Mahomets* countrey, or of *Medina Talnabi* the place of his Sepulchre, not all the magicall feates of other men reckoned in *Picus Mirandula*, in *Cardane* and other such, can once preuaile against this argument, seeing

ing that as some men in phisicke haue wrought some like cures, yet neuer any one performed them with a word of his mouth only, as our Messias did in most wonderfull maner incomparablie, whereupon that old prouerbiall verse was rightly made:

*Christus vim verbis, vim gemmis, vim dedit herbis,
Verbis maiorem, gemmis herbisque minorem.*

Christ gaue a power to the stone and the flower in works of phisicke, but his almightie word is more powerable then all herbes and stones. And this is one of the three corner stones of our building and faith. for that antichristian fabulous report of *Vespasians* miraculous cure is but a dreaming deuise in honor of the idol Serapis, it is answered in it self, and euen iudged by the Autors *Suetonius* owne words, a very toy: *vix fides, & ne auderet, & tentauit*, by the words of *Tacitus*, *irrideri, & aspernari, & metuere*, or a delusion of Satan the fire of deceites, like that in *Pharaos* Magicians, *Exod. c. 7. v. 11.* and that in the counterfette cranke at Saint Albons in Hartfordshire, deluding many with fayned woonderments, til *Humfrey* the good Duke of Glocester descryed him; neither doubt I, but that *Cythraus Mone-alethia* of *Suetonius* is most false herein; and the rather, because *Tacitus* in his 20. lib. *Annal.* as forward and more hote in Antichristianisme then *Suetonius*, telleth the strange healing of one man blinde, and another withered of one hand, by *Vespasian*, but *Suetonius* of a blinde bodie and a lame of one legge; neither doeth his *manu ager*, and this *debili crure* agree better, or preuaile more with an aduised Reader, for trusting their report, which besides disagreeeth with it selfe in the agent, not onely in the patients, while *Suetonius* saith nicely, how hee healed

led the legge with an only touch of his heele, *calce contingere*, but *Tacitus* grossly, with stepping and treading vpon it, *pede & vestigio calcaretur*, then the witnesse of the two false Elders against *Susanna*, preuayled with *Daniel* & the Israëlites, when one Elder accused her of whoredome committed in her garden vnder a Lentiske tree, the other telling the same tale, answered, that shee lay with the young man vnder a Mirtle tree, and by dissenting from themselues, were iudged to die the death which was appoynted for her, and were iustly stoned.

To leaue this common place of comparisons, the second prooffe and groundworke may be squared and fastned in this sort: That the Prophetes word foretelleth, which is Gods owne word, when it proueth true, must be reuerenced as the trueth: for God is only true, and in him is no maner or shadow of fallshode. But the Prophets word foretelleth which is Gods owne word, that the Messias shall come within a time appointed, & this proueth true: for *Daniel* c. 9. v. 25, 26. writeth thus: After 69. weekes, that is, 483. yeares, the Messias shal be cut off; reckoning a week not of seuen daies, but of seuen yeares, as it is vsed in *Genesis*, c. 19. v. 27. and in *Leuiticus* more plainly, c. 25. v. 8. in which time thus definite-lic appointed, & shortly after, Christ came in the flesh, and liued & died in the flesh, as is easily proued in this or the like computation: from the second yeare of *Darius Longimanus*, when the kings commandemēt went forth, to bring againe the people, and to buylde Ierusalem, *Esdra* c. 4. v. 24. *Agge* c. 1. v. 1. to the beginning of *Alexanders* Monarchie were 144. yeares, according to the account of *Metasthenes* the Persian: & from the beginning of *Alexanders* raigne to the incarnation of

Christ were 309. yeares, by the iudgement of *Iosephus*, and from Christs incarnation to his baptism, were about 30. yeares, *c. 2. v. 23.* of *S. Luke.* so in all, from the prophetic of *Daniel* to Christs baptism, are 483. yerres, after which time, for by the text it must bee after, not then, as some great Clarkes haue iudged amisse, Christ was cut off from his people, and suffered death vpo the crosse: Therefore Christs comming in a time appointed, must be reuerenced for a trueth; and vnlesse the Iewes will obstinately and peruerfly, both against their owne knowledge and conscience, resist the authority of trueth in this agreement of *Daniels* weekes & Christs yeares, which is inuincible, they must by force of al reason be constrained, euen against their selfe-willes, with shame and confusion to confesse & acknowledge, that their, and our, and the worlds Messias is come in the flesh. For who cannot see that this prophetic of *Daniel* is most infallibly true in the effect, seeing Christ liued and died among men in the compasse of the yeares of this diuine prophesie, in some sort prefigured by *Ieremias* 70. yeares, *c. 29. v. 10.* After which time God promised deliuerie to his people, and not vnfitly resembled by our sunday called septuagesima, which is about 70. dayes before the passion of Christ the true Easter Lambe, after which passion we were deliuered from bondage.

Besides these two apparant proofes there is a third, which for trueth may goe with the first: and is grounded vpon the foundation of Gods owne word, *Genes. 49. v. 10.* and spoken by *Iacob* to his sonnes vpon his death-bed, where wonderfull wordes are heard other-while: *When the Scepter shall be taken from Iuda, then the*
Shiloh

Shiloh commeth, and bringeth all felicitie in his name and acts: But at Christes comming the Scepter was taken from *Juda*, and geuen by the Lords Romans to *Herod* a Profelite, who vexed them, and slue them most greeuouſly 30. yeares before his comming, abrogated their lawes, made them woful and miserable captiues, ſo that a man could not ſay, the Scepter of *Juda*, or the lawgeuer of *Iudæa*: therefore Chriſt is that *Shiloh*, becauſe the effects of the Iewiſh thraldome, and the effectes of Chriſt comming are ſo ioynſly mette together, according to *Iacobs* prophesie. But this argument is allowable with the whole number of the Iewes, who in their ſhamefull ouerthrowe felt the aſſumption ſo true, to their perpetuall and endleſſe greefe, that they cannot deny the propoſition, from which it is deriued and borrowed, or rather with which it is ſo neceſſarily and inuiolably linked in this maner: The Iewes ouerthrowe and Chriſtes preſence muſt meete at one time; but here is their ouerthrow, therefore here is Chriſtes preſence. Why then doe the Iewes ſo furiouſlie rage together in battel? and why doe the people of that Countrey imagine a falſe and vaine thing? Their Captain *Akaba* ſtandeth vp, their great thalmudiſt *Eutoliba* taketh counſell againſt the Lord, & againſt his annoynted. they chooſe to themſelues a new Meſſias of their owne minte and ſtampe, *Cochab* is the mans name, and al the Iewes muſt ſay vnto *Cochab*, Thou art our ſtarre and Meſſias; they gather their ſtrength together on euery ſide, they muſter their valiant men, and ſound luſtily againſt the Romans: they vndermine *Traiane* the Emperour with the beſt militar deceits and inuentions they haue; one of his captaines by miſhap ſlie before them; little poore

Bethoron the towne is vanquished by force, and now they imagine all the world is little Bethoron, which is not worthie to be called the sister of any Citie. God looketh on them from heauen, he beholdeth their blasphemous apostasie, and arrogant ostentation, he repenteth him of his long suffering, and now he draweth his two edged and two handed sword out of the scabbard, he smiteth *Akaba* on the loynes, he killeth *Cochab* with his Idolaters, and geueth *Adrian* victorie in battell. Bethoron is recouered of the Romans, an hundred and threescore thousand Iewes fall on the right hand, and againe, fourty thousand able men of warre are smitten on the left hand, besides those great numbers which perished in Alexandria. Thus their starre *Cochab* was extinguished that shined so bright, their starry glory was no better then a fiery meteore, and falling starre. now themselues laughed at him with heauie cheare, and agnominatiuely named him *Cozab*, which was a true right name for so false and croked a Sauour, that became to the ward, and to himself, a sauour of death vnto death. *Expectanti Zadaka*, saith *Esay*, c. 5. v. 2. & ecce zaaka: I looked for grapes, and gathered wild vine: you must not read *Cochab*, but *Cozab*, saith a Rabbine, both bicause his pretended miracles were not admirable, and because hee was slaine as one of no value with the multitude. *Enseb. l. 4. c. 6. Eccle. hist. Luterus de Iudais*. So perish all thine enemies, o God, and such as worke against thy sonne the only Christ, to set vp nominall annointedes and no Sauours, shall come to a most vile and shamefull end: but guide thou the iust, which beleue in one sonne of God and no more, that came once in the flesh, and will come againe on Seraphins and Cherubins, to iudge both

both the quick and the dead. Euen so Lord Iesus, come quickly, and make vs readie for thee, vigilant and carefull to awake at thy comming, circumspect and prouident in euery houre, to receiue the bridegroom into our houses, and keepe him with vs for euer and euer.

To conclude this matter, let vs seale vp these three proofes with that blessed name the name *Emmanuel*, by which God would haue vs see and confesse, that God is among vs, *Deus nobiscum*, among vs in the earth, and among vs in the flesh, saith *Lactantius* l. 4. c. 12. *De vera sapientia*. And thus much or thus litle, of the comming of Christ, who is the second person set downe in this text. The third person are the Iewes and disciples of *Iohn*, to whom he speaketh for our learning that come after, as all Scripture is written for our instruction. but why speaketh *Iohn* of Iesus being present, when as it is the property of a Prophet, to speake of future things? *S. Chrysostome* answereth with this distinction of preachers; *Some tell of things to come*, as did the prophets, *some of things already past*, as did the Apostles, *some of things present*, which is the middle time, as *Iohn-baptist* was betweene both, greater then a Prophet and lesse then an Apostle. but why speaketh *Iohn* so litle of Iesus and no more? the same reuerend Bishop answereth, that he speaketh much in a little roome, intending onely by this word, to make the people harken vnto Christ (no better prologe to Christs gospel) knowing for a certaintie, that when they had but once tasted of his sweet doctrine, they would neuer willingly let him or his doctrine go. for albeit Christ was sufficient in himselfe, & needed not that *Iohn-baptist* should testifie of him and exalt his name; yet because the Patriarks prophesied of

a promised seede: *Gen. c. 3. v. 15.* and *Moses* had told *Israel* of a great prophet which the Lord should send among them of their brethren: *Deut. c. 18. v. 15.* and other prophets told him of a Christ and Messias to come: *Psal. 2. v. 2.* *Daniel c. 9. v. 25, 26.* It was expedient, that this promised seede, this great prophet, this Messias being now come, should as well at the last as the first be declared vnto his people with the testimony and word of *Iohn-baptist* the great. for, as Christ himselfe was the greatest that euer came in the flesh, so was it necessary that his witnessse should be the greatest, and what witnessse was euer greater then the Baptist, who was a perfitte patterne of a perfit witnessse? If you require authority in a witnessse, *there was neuer any mothers sonne greater then he.* *Math. c. 11. v. 11.* if you desire truth in a witnessse, *he was a man sent from God, the onely truth.* *Iohn c. 1. v. 5. c. 5. v. 33, 35.* if you will haue constancie in a witnes, *he is no reede shaken of the winde.* *Math. c. 11. v. 7.* if you looke for knowledge in a witnes, *he is the infallible prophet of the highest,* and more. *Math. c. 11. v. 9.* *Luke c. 1. v. 76.* if you require grauity without vanity, *he is couered with a garment of camels hayre, and girded with a leather girdle, he feedeth on Locusts and wilde hony,* and is not carried away by leuity or folly: *Math. c. 3. v. 4.* This is the witnessse of Christ, saith *S. Ambrose*, such a one is the patterne of all witnessses, euen Christs chiefeſt witnes *S. Iohn-baptist*. Not all the patriarks, not all the prophets, not all the Sybils, not all the witnessses of all men are more forcible or greater any way, then the onely testimony of the Baptist, so particularly and properly elected and sent from God almighty for this onely end and purpose. Then let not the Iewes or other *Iohns* auditours either looke for a
greater

greater witnessse of Christ, or a truer truth then this of *John*, this one truth, vnlesse they hope beyond all hope, to correct the truth with falshood and a lie, which can neuer stand vpright: they must not thinke to excuse themselves with *had I wist*, their wilfull or vnwilfull ignorance cannot keepe them from blame and shame before God, seeing he came apparantly into the mids of his owne, and his owne receiued him not. But, be they hote or key cold, be they carefull or carelesse, be they Gods friends or the Diuels scends, be they one or other, or neither, or all, *John* preacheth to them all at once, and teacheth one with another, excepting against neither, and accepting of al as of one: he will graft this science of Christ into the true oliue, and if the body cannot nourish it, hee will remoue it into the wilde oliue tree, he offereth them the sauour of life, the Sauour of the world, but if they refuse him he turneth to the Gentiles: if the children of the family will not eate their bread, giue it to the poore that cry out for hunger at the dores, if the true and next legitimate heyre be dead, raise vp another heire by adoption; if the common directest path be stopped vp, all is plaine ground & open way in the valley of *Bethabara*, and God is not tide to any man, or to any way, vnlesse he be his man and it be his way. for if once he be Gods chosen seruant and once in Gods booke of life, if God shall once say, *Thou art my sonne and I wil be a father to thee*, then if euery haire of his head were a Cayn, and euery pore of his body a Nymrod, though euery drop of his bloud be an Ammon, & euery blast of his spirit the seuen spirits of *Mary Magdalene*, his haire shal be washed, his pores clenfed, his bloud purged, his spirit purified, and all his inward
and

and outward man made a liuely sacrifice of a dead, a holy oblation of a defiled, an acceptable and gracious fauour of a putrified and noisome smell : and in a word to Gods children chiefly is this doctrine appertaining which *S. Iohn* deliuereth here, *behold the Lambe of God that taketh away the sinne of the world*, to them specially is it spoken which are written in Gods eternall Register, whose faith is euer liuely, mouing, working, neuer idle. A foundation surely grounded is not easily remoued, but a building vpon sand is soone ouerturned : that is bred in the bone wil neuer out of the body, but an outward maladie is soone cured ; a Iewish father maketh a Iewish sonne, as the scholler is taught so he belecueth, as the blinde is led so he walketh ; an owle counteth night as day, and the Iewe loueth his owne darkenesse more then the light of Christ, and the fault is not in the day, but in the oule ; when Gods holy spirit forsaketh a man, he goeth and wandreth he cannot tell whether, but is compared to swine that tread vpon pearles, to beasts that perish ; the Iewe will be obstinate in his superstition and wilfull in his blindnes, as the *Æthiopian* will euer be blacke, and the diuell a liar at euery hand ; a reprobate sense may be reprobued, but neuer amended ; a peruerse opinion wil very hardly leaue a peruerse and crooked minde ; superstitious premisses alwaies drawe after them superstitious conclusions ; Iewish and vncharitable presumptions make Iewish iudgements ; vnkind and vnchristian thoughts beget vnkind and vnchristian censures ; a preiudicate minde can neuer determine rightly ; a purposed inuectiue is commonly more affectionate then reasonable ; though a voice from heauen approue Christ, the Iewish voice in earth will reprobue him

him and his, *by hook or by crooke, probably or impudently, even Martinlike*; if the diuell once set in his pawe, all the whole house will smell of his rankenes; one morsell of leauen leueneth the whole lump of dowe, then beware of the leauen of the Iewish Scribes and Pharisees, that write vnrighteousnesse and boast of leefings: Historians say, that the crow and the ape suppose & presume, their yonglings are faire, and so perhaps they are in their kinde, but who else will say so besides the crowe and the ape? Mercury in his methode imagineth selfe-loue to walke in a gallery, beset and hanged with seeing glasses, wherein she may view and vaunt hir owne peacock feathers.

I cannot stand now vpon this common place, of wilfull and Iewish obstinacie, mixed with haucie and Iewish self-loue; the truest historic and poesie in the world, is the historic and poesie of the Bible, that teacheth the truest and surest beleefe, and the truest beleefe neuer refuseth the right sentence, or hopeth for more truthe then one; faith tempered with charitie pearceth the cloudes, and loue among brethren is a sweete smell in Gods nostrils; the loue of Iesus is more sweet then the loue of all women, for he shall neuer repent himselfe of his loue that loueth Iesus; he came to vs as a frend, he dwelt with vs as a brother, he died for vs as a mother in trauell, he rose for vs as a God, he ascended for vs as a Captaine, a captaine to leade and defend his christian Souldiers, to loade and oppresse his Iewish enemies, & must therefore be loued with the loue of all frendes, of all brothers, of al children, of all creatures, of al seruants and souldiers in the whole world, from the first day to the last. There is but one world, but one sunne, but one

king, and but one Messias and Sauour, greater then the world, cleerer then the sunne, stronger then king, great without fault, cleare without spotte, strong without change, the world of ioy, the sunne of righteousness, the king of peace: let vs goe out of this world, and dwell in that world, walke in that light, obey that king, but first follow the counsel of Iohn-baptist, and beholde, behold the lamb of God, that taketh away the sinne of the world, and then dwel with him, walke with him, and obey him. Thus far vpon the first part of this text, which is the historie.

Now followeth the doctrine, which the wicked heare and marke not, or if they marke it, they soon forget it, if they remember the word, it taketh no roote in their hearts, or if it be rooted, it rotteth and withereth at the last, and scarcely bringeth forth the least tokens of regeneration, but geueth leaues and no fruite, and is therefore cursed with Christes owne curse, as the Fig-tree was cursed for bearing no figges, *Marke. c. 11. ver. 13, 21.* Who then must cheefly wey and examine this sentence of Iohn-baptist? Let all those that delight in their saluation behold this lambe of God with louing eye, and constantly perswade themselues, that he taketh away the sinne of the world: let all such as loue their owne liues, consider this sentence throughly & deeply, from which al meditations and prayers are growen, and vpon which all the bookes and volumes of holy writers, and godly learned fathers, are buylded & written, for as al their works belong to the two testaments, the old and the new, so the two testaments are singularly belonging to this one sentence. But to leaue the longest and largest obseruations, it shall suffice to set
downe

downe a compendious, and if God will, a fruitfull exposition.

Behold saith the Baptist, behold with ioy, awake and stir vp your selues, and behold; sleepe not, nor slumber not, but behold; looke not at a glaunce, to looke aside, but behold aduisedly and stedfastly; behold not as men in a musing or twilight behold a thing, and perceiue it not; but haue your hearts fixed in knowledge with *Dauid*, and both your eyes together fixed in hope with him that sate at the gate of the Temple called Beautiful, and behold with a fixed eye and fixed minde, with a louing eye and a louing minde, with a watchfull eye and a watchfull minde, with a perceyuing eye and a perceiuing minde, the lambe of God. They that haue eares to heare, let them heare this word, and they that haue eyes to see, let them see this sight: you that haue not seene him, behold him much rather then a newe starre in heauen, then a newe mountaine rising out of the earth, then any newes which is most to be wished, and that you most desire: you that haue seene him behold him againe and againe, as the woonderfull, the incomparable, the incomprehensible miracle of al mē, as men are the miracles of all other creatures, euen the perfecte God and the perfecte man, neuer seene before or since in any other, the creator in the creature without circumscription, the mystery of God himselfe, not onely of godlines. he that once seeth him will euer seeke him, he that looketh on him now will like him euer after, you that here behold him well, will euery where hold with him and of him till you die and without end. marke him earnestly & forget him not, looke on him aduisedly and remember this obiekt while ye

liue, the very perfection of spirituall opticks, the true phisicke of the eyes, more cleere then any streaming fountaine, more durable then any Steele glasse, more pleasant then all great medowes and Greene plaines. the night is passed, the day appeareth, the sunne is risen, the mist is gone, the ayre is bright, looke not about, but straight forth before you, and behold him. God hath giuen you eyes to serue him herein with true eyeser- uice, and God hath taken that gummy glue and the scales from your eies which came with looking on and after ill sights, and God hath here sent you a perpetuall preserue, a speciall eyebright, a generall collyry for the eyes, and chargeth all that haue eies to behold him, and all that will see to themselves to see him. take heede of all these vnkind and vngentle enemies that make warre with the eye, and by too much heat or diuineesse offend and consume it; the eye is a tender and gentle part, it cannot abide extremities in any case, and herein somewhat a kinde to the Lambe of God. be learned therefore in such good things and simples, as are at peace with the eie and by moisture or coolenes refresh and strengthen them. for the eyes are like two Archbishops or two Consuls in the body, to ouersee all and rule euery member thereof, and herein somewhat a kinde to the Lion. that we may be able to looke on the Lambe of God with loue, and on the lion of *Juda* with faith, it standeth vs in hand to be circumspect alwaies in looking to our eyes as to the chiefeft of our senses, the better to be ready to behold the chiefeft antiquitie & nouelty in this world. all things are made to serue God, but the eyes are made so moueable and quicke within, so sure and safe on euery side without, euen to be quick

A Theologicall Discourse.

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in beholding and sure in marking this blessed object
the Lambe of God. You shall not see onely a Lambe of
 God, for every child of God is a lambe of God, but
 you shall see also the Lambe of God, the Lambe that is
 more woorth then the offerings of all lambes since the
 first creation, and as I may truly call him, *the Lambe of*
Lambes. For so the spirit of God by *S. John* giueth him
 this notable marke and emphaticall difference, & saith,
ἀγνους, agnus ille, the Lambe. other lambes were lambes with
 their fellowes, *agni cum agnis, ἀγνους*, but Christ is *ἀγνους*,
ipse agnus, the lambe alone, one lambe for all, *ἁγνους ὁ*, this
 is he, to which all other offertory lambes had their rela-
 tion, and in which they had their consummation and
 Omega. Now no more killing and offering of other
 lambes, Iesus Christ is the satisfactory lambe once sacri-
 fized to all, yet the lambe that was slaine inuisibly from
 the beginning, and is now offered visibly in the flesh,
 and for his passion called a lambe, as *Ignatius* writeth to
 the *Philippians*, not herein counterfained, though elf-
 where suspected of pseudopigraphy. for as the lights of
 candels are put out when the day-light is come, so ce-
 remonies which are but candels in respect of that light
 they represented are abolished at Christs effectuell ob-
 lation of himself as of a lambe. Yet why is he rather cal-
 led by the name of a lambe, thē of a calfe, or of a goate,
 or of an oxe, or of other sacrifice mentioned in *Moses*
 law? It must needs be that this name is giuen him, be-
 cause it is most meete and fit for him, and no other so
 significant to expresse his nature and office. among all
 the figures, and types, and shadowes of the old Testa-
 ment, the lambe did most neerely, & the Paschal lambe
 most properly premonstrate & prefigure Iesus Christ.

the lambe most neerely in these comparatiue respects: the lambs wooll couereth our nakednesse, *Prouerb. 27. vers. 26.* so Christ by his soft mercy hiddeth our shame: the Lambes flesh is very nutritiue, so Christ by his great power is the staffe & bread of our life: the lambe was offered euery day both in the morning and in the euening; *Exod. c. 29. vers. 38, 39.* so Christ is a dayly and eternall sacrifice for our sinne: the lambe is simple, and simple and innocent without harme, not armed with any naturall munition or weapon that may hurt, like other beastes: so Christ opened not his mouth before the shearer, saith *Esay c. 53. v. 7.* when he was reuiled he reuiled not againe, when he suffered he threatened not saith *S. Peter 1. Epistle, c. 2. v. 23.* he was as gentle as a lambe, yea & no lamb can be so harmlesse as Christ was. the pascall lamb more properly in this similitude: that lamb was chosen without blemish, *Exod. c. 12. v. 5.* so was Christ without all spots of sinne. the blood of that lambe vpon the dore postes made God passe ouer, and not smite the houses of the Israelites, so the blood of Christ vpon the crosse, causeth God not to condene the godly with the wicked, but to spare them. so that in these & such other lyke applications Iohn calleth Iesus the lamb of God, sent from God to pacify Gods wrath and put the godly out of feare. Herein appeareth the spiritual rhetoric & wisdom of *Iohn* in *S. Chrysostomes* iudgment, in that he applied his speech to the small capacity of the simple auditours, and vsed the ordinary meanes of all persuation. for as he tolde them before of Christs power and honour, in confessing himselfe vnworthy to loozen his shoe, *v. 27.* that he might make them stand in awe and feare of him (the best way to moue

move some kinde of natures, which must be constrained and compelled by authoritie and shame, or els cannot obey) so now he commendeth the goodnesse, the mildnesse, the meekenesse, and mercifull loue of Iesus, to allure and drawe the rest vnto him by faire meanes; and as the proudest Pharisee should reuerence him for his glory, so the poorest Publican would imbrace him for his clemencie. yet cannot the Paganes, or enemies of Iesus take from this poore title any occasion of contemning him, and disdayning his gouernment, *not any second Iulian, or Lucian, or counterfet Martin, (for that true Martin Luther, and that truer Martin Bucer, and that Saint Martin the Bishop, and that Martin Chemnisius, were learned and good men of God, and full of zeale, they were set and planted against Baal, and Bell, and Antichrist, by imitation of Elias, of Daniel, and the rest) can despise this lambe of God, with confocations, and paltripolitanes, and pitomes, and pistles, and such cacozelies: he is viterly deceiued, he enterfires, and ouer-reaches too much. The Practise, or the Fox of popish prelates, and the liues or lambe of Christian Prelates, are as farre asunder as the tales of mort Arthur and the bookes of Moses, as the golden legend of Iron Saints and the Actes of the Apostles, as the scenes of Dauus and the Psalmes of David, as the writings of Martin & the workes of an honest man that is sober toward the world, and godly in respect of heauen, I say, no arte, or mart of such husie-bodies, mote-spiers, can iustly neglect and abase this lambe of God, because hee is the lion of the Tribe of Iuda, Reuel. c. 5. v. 5. because he is the ruler of the world, Esay. c. 16. v. 1. because a thousand thousands of Angels, and foure and twentie Elders fall downe before him sitting on the Throne, and ascribe all wisdome, all riches, all strength, all blessings to him for euer and euer.*

Reuel.

Genel. c. 5. v. 12, 13. yea euen that famous and renowned golden fleece of *Iason*, were it the Philosophers stone, or the treasures of those countreies, or the goodliest arte or thing in the world, is vile and abiect as dung in the presence of this eternall lambe, though those iolly heathen galoping wits magnifie it neuer so stoutly. And the least proximitie of his bodily, much more of his ghostly vertue and fauour, is more effectuell and soueraigne against the heate of sinne and flesh, then all *Agnus castus* of *Galen* in the world, ministred in leaues, in decoction, in powder, or any way els, to worke an effect like the name. The calfe in Dan, and the calfe in Bethel hath been broaken, nowe Iesus is himselfe that fatted and prepared Calfe, which is slayne to make them good cheere that will repent and returne to the Father. the Memphical God the bul *Apis* which those calues imitated as some thinke, is destroyed from Egypt, and the mighty prince of *Nilus* & his regions reioyceth in the bloud of king *Danids* offspring, and in the spirit of *Peter* and *Paul*, and all Paynims idols and euery other beast must giue place and praise to this best and liuing lambe of God: let the mountaines leape like lambs, let the litle hils skip like yoong sheepe, seeing God hath sent so mighty and gentle a lambe among vs, which is a lion to the wicked and impenitent resisters, & a lambe to the godly and humble soules.

Then what doth this lambe, seeing he is so mighty and maruelous, and what good commeth to vs by his goodnesse that he is so good? he is a lambe whose offering is our iustification, he taketh away the sinne of the world, and herein consisteth our sanctification. in that he died for vs, we are iust and free from the curse
of

of lawe, in that he acquiteth vs, we are holy and blame-
 lesse in Gods sight, whose eye-lids trie the children of
 men. he hath taken our weaknesse vpon his shoulders
 and hath sustained our griefe, saith *Esai c.c. 53. v. 5.* hee
 hath cast our sinne into the bottom of the sea, saith *Mi-
 cheas, c. 7. v. 19.* He hath himselfe borne in his body our
 transgressions on the tree, saith *Peter 1. epistle. c. 2. v. 24.*
 he is the full propitiation for our sinne, saith *Iohn, 1. epi-
 stle c. 2. v. 12.* he is our aduocate to the father, our medi-
 ator, our intercessor, in counselling vs, in guiding vs, in
 defending vs, he is euer and onely to be loued, feared,
 obeyed: loued, because he hath bought our loue so
 deere: feared, because he may in equitie forsake vs: o-
 beyed, because none can direct vs more safely.

Then what huge and monstrous sinne was that,
 which the sonne of the immortall God could onely
 beare: what a vile and excessiue, what a deadly & fierce,
 what a damnable and heauy sinne was it, which Iesus
 alone was able and none other to take away? *Adam*
 might say, *he taketh away sinne*, *Noah* might say, *he taketh*
away sinne, al ages before Christ and since Christ might
 say with the Baptist, *tollit peccatum*, that is, saith *Caluine*
fert and *aufert*, *aufer* and *auferet*, and Schoolemen confesse,
 that he onely doth this, by forgiuing vs that is past, by
 helping vs against present sinnes, by bringing vs to hea-
 uen where sinne hath no place, & they should not de-
 nie, that *tollit* belongeth to all times, not onely to the
 supper of Christ, or any one time, seeing in true faith he
 was the lambe euer, as in true sense he was the lambe
 once. for euery time is present with God, and eternity
 is but to day with him, who begat his sonne from e-
 uerlasting, and yet said this day haue I begotten thee.

Psal. 2. v. 7. and tollit, not tollet, saith Theophilus, Quasi semper hoc ipso faciente, as if it were the nature of Christ, to purge sinne, as of *Helleborum* to purge the head: which naturall history like all other is alwaies written in the present time: so *Angelica* preserueth from the plague at all times, and Iesus taketh away sinne at all times: so *Herbagrace* driueth away venomous serpents, and Iesus driueth away diuels: so Christ said of the future time as if it had then bin present, *I lay downe my life: Iohn c. 10. v. 15.* And as euery thing hath his definition in the present time, to signifie a perpetuity of that property, so this definitiue word of the lambe of God is deliuered and receiued by the present time, as the inseparable effect and property of the lambe, alwaies abiding and alwaies present, as is the present time. for Christ was an high Priest, not after the order of *Aaron*, which was for a time, so long as he which offered liued, but after the order of *Melchisedech* which cōtinueth a priest for euer, without beginning, without end, offering himselfe in stead of a lamb, hauing power to leaue his life and take it; *Iohn c. 10. v. 18. Hebr. c. 7. v. 3, 23, 24.* Wherefore our sinnes shall not bruse vs and presse vs to death by their importable weight, whilest Iesus easeth vs of that burden: an endlesse comfort. Our sinne cannot accuse vs and condemne vs to death as law requireth, because Iesus hath cancelled the detbooke, disanulled the acts that Sathan obiected, and giuen out a sufficient quit-tance and warrant for that payment: a blessed pennie, and no Saints, but Christs penny, coyned in the third heauens, and beset with this posie or embleme, *mercy, not merite.*

Neuerthelesse, this caueat and exception must euer be

be redie in our hearts and lips, to iudge and confesse, that sinne remayneth in vs, and is not taken away, seeing we are a very lump of sinne and heape of offence, but worthie to feele the fire and hammer in *Ieremie, ca. 23.* the punishment and reward of sinne is taken away. the plagues appointed for sinne are swept and caried out of the way: and what is the plague or rewarde of sinne, but euerlasting death, but perpetuall torments in hell, but infinite woes and miseries in the bondage of the deuill, but continuall affliction of the minde, but insufferable vexation and anguish of the bodie, but most horrible confusion, and most lamentable execution of bodie and soule for euermore.

Such is the fruite of our sinnes and transgressions, which we committe dayly, this punishment is due for the sinne of the world, and worldly men, *Rom. c. 5. v. 12. Iohn. 1. Epist. c. 3. v. 8. &c.* Can our eares heare this, beloved Christians, and will not our hearts tremble? shall we see and not perceiue; heare and not regard; and be little better then dead senselesse idoles? you see we are attainted and arraigned of high treason against God, our hands accuse vs of briberie, our armes of violence, our harts of vngodly and prophane thoughtes, our whole bodies of ill dealing with our neighbours; the braine and eyes complayne of wantonnes, which wasteth them; the veines and marowe cry out vpon idleness and gluttonie, which rotte them; the whole worlde layeth all abuses and outrages to our charge, the abuses of all creatures, and the outrages committed against our owne friends, and our tongues that can only speake and pleade for vs after long counsell and deepe aduise-ment, confesse, and denie not, and with great sighes an-

swere, guiltie: the iudge of iudges, euen God himselfe pronounceth this terrible sentence, & geueth out this dreadfull dome against vs: *Seeing you haue abused all things both lining and dead; in leaning to your owne willes; in leauing my commandements; in making your flesh quick, and your spirite dull; in fighting for the earth against heauen; for vanitie against veritie; in esteeming humanitie aboue diuinitie; your waies aboue my waies; hipocrisie more then faithfulness; in holding my religion, euen my religion and seruice for a fashion, and your owne pleasure for a law; your moments for eternall ioyes; your mammets for Saints; your portion and inheritance must be with the grandfather of these abuses, that olde Serpent, that helhound, that ramping lion, Belzebub the grandfather of these vices and abuses, with whom you haue deserued to liue and die without all help.*

Now what shall we doe in this case? to whom can we appeale when all the world accuseth vs, and God himselfe condemneth vs? I will tell you to whom wee must appeale, and how: Thou art displeased, ô Lorde, thou art displeased with vs, ô chastise vs not in thy fury, neither cast vs off in thy fore displeasure; be mercifull vnto thy creatures, ô God, and then we appeale to thee, be not angrie with vs, ô Lord, and so wee will appeale to none but thee; we appeale from God when he is offended, vnto God when he is contented, ô be wel contented with thy seruants, ô Lord. All the world is against vs, but thy mercie is greater then all the worlde, ô thy mercie is sweete and infinite: thy seruants, ô God accuse vs, and behold, thy word is aboue thy seruants: thy subiects and inferiors are about to hurt vs, but thy omnipotent superioritie can ouerrule them: that which they doe, thy maiestie can vndoe: that they binde, thy
 wisdom

wisdome can loosen. And though this bountie be too great for vs, yet is it little in respecte of thee: let thy goodnes, ô Lord, be still our defence, thy mercie and louing kindnesse in Iesu Christ thy deare sonne, our saluation, let thy left hand hould vp our heads, and thy right hand imbrace vs; imbrace vs the work of thy own hands, & as thou didst once make vs of earth, like thee, so make vs by restoring now thy image & similitude in vs, of prodigal sonnes & outcasts, partakers of thy table, and heires of thy kingdome; & because thy word hath condēned vs, holy father, mightie iudge, & pronouced vs to be without all help, let thy blessed sonne Iesus be our hope, whose vertue is beyond all help of man, & in whom we haue help, when we cānot help our selues; let him baile vs, and repriue vs, and get vs a pardon for our sinnes, that with our soules and bodies iointly, and either of them seuerally we may serue him in holines all the dayes of our liues, and sing Psalmes to thee, ô thou most mighty according to thy worship and renowne. shal the dead praise thee, or tel of thy truth in the night and in the darke? shall thy noble acts bee knowne in the graue, and thy mercy in the land where all things are forgotten? vp Lord, and helpe vs ô king of heauen when wee call vpon thee, which smitest hell vpon the cheeke bone, and sauest Israël from his enemies. saue vs, ô God, for thy mercy sake, ô saue vs and that right soone, for we are in our selues brought to great misery; saluation onely belongeth to thy name, and thy blessing is vpon thy people, but we are thy people and the sheepe of thy pasture, ô preserue vs from the snare of the hunter and from the noysome pestilence, the snare once broken we shall be deliuered, and thousands shall

fall on both sides, but it shall not come nigh vs, or if it come, it shall not hurt vs, or if it hurt, thou art our Physician to heale vs, to assuage our ambuſtions, to poure oile into our wounds, to bind vp our maymed parts, & carrie vs to thy euerlaſting Inne, to boorde and dwell with thee for euer. Why art thou then ſo heauy, o my ſoule, and why art thou ſo diſquieted within me? o put thy truſt in the lamb of God, that daily and hourelly taketh thy ſinne vpon him, and carrieth it away, and bu-rieth it, where it can neuer reuiue and ſpring againe. Ieſus hath redeemed vs neither with ſiluer nor golde, but with his moſt pretious blood and water once offered vpon the croſſe, and he bringeth vs from the priſon of ſinne. he can doe it by his power, and he may doe it by the iuſt claime and title and intereſt he hath in vs. he can doe it, becauſe hee is ſtronger then Satan the prince of the night, who like a tyrant holdeth vs in manacles and fetters, he is ſtronger then this iaylor, ſtronger then his priſon, ſtronger then his bandes, and can redeeme vs, and his will alone is greater then all treaſure, to pay all fees and ransoms whatſoeuer. and as he both can and will, ſo he may redeeme vs, by the law of propriety, and the lawe of propinquity. for as by the lawe of propriety a king may redeeme his captiuated ſubiects, and a maiſter his ſeruants: ſo may Chriſt redeeme vs which obey and ſerue him, o Ieſus make vs thy true men: and as by the lawe of propinquity a father may ranſome his ſonne, and one brother another; whether they be fathers or brothers by blood or religion; ſo may Chriſt in the ſame reſpects of conſanguinity and affection ranſome vs, who by a louing protection is our father, & by his familiar kindneſſe our brother:

ther: ô Iesus, feed all duties and loves in vs.

Thus the first and principall causes of our deliuey are iust and lawfull in Christ, as the meanes and concurrent causes are allowable in our selues, according to *S. Chrysostomes* collection, That our sinnes are taken away by confessing them to God; *Esay c. 44. v. 21, 22.* by forgiuing iniuries to men; *Math. c. 6. v. 14.* by almes and liberality; *Dan. c. 4. v. 24.* by continuall praier; *Iam. c. 5. v. 16.* by fasting and turning vnto God; *Ioel. c. 2. v. 12, 18.* Yet these are but apprehensiue and declaratiue causes of our iustifying and sanctifying, and Christ alone is the consummative and perfectiue cause of all, as a learned writer distinguisheth briefly and subtilly, because he is sufficient, and *our goodnesse but straw without him, as Luther termeth it, for so I may best take that word Stramineam, which Bredenbachius casteth so fiercely in his teeth, Sententia de dissidijs Ecclesiæ componendis, fol. 35. and perhaps taught Campian to make his gloze.* Seeing then we receiue this great and incomprehensible benefit by Christ, euen the benefit of our deliuey, what kinde of deliuey is it which wee enioy? Is it a deliuey by voluntary manumission? not so, for neither the flesh, nor the diuell are of that nature, to surrender vp any thing with a franke and willing mind, but they are couetous, and must be constraigned. Is it a deliuey by exchange and commutation? not so, for Christ will neuer leaue or giue any hostages to the diuell. Is it a deliuey by a price and payment? so it is a deliuerie. But this price is paid to God our king, not to Satan Gods Iaylor. you are bought with a great price, saith *Paul, 1. Cor. c. 6. v. 20.* with the precious blood of Christ, saith *Peter, 1. Epistle, 2. v. 19.* and without shedding of blood is no remissio, and

and without death no testament, being without force so long as he that made it is aliue. *Heb. c. 9. v. 17, 22.* Is it a deliuey by force and compulsion? so it is a deliuerie as when a strong man keepeth a house, and a stronger then he commeth in, and taketh what he wil out of the house, *Luke c. 11. v. 22.*

Thus we were in the Lions mouth readie to be deuoured, but Iesus brake the iaw of the Lion asunder, as *Dauid* saued his sheepe, *1. Kings c. 17. v. 36.* thus we were bondmē, but now are we free mē, as *Israēl* came out of *Egypt*, *Exo. c. 12. v. 41.* thus we were woful & miserable, but now we are wee ioyfull and blessed in our saluation, as *Ioseph* came from prison, *Gen. c. 41. v. 14. 38.* Then, for whose sake hath he redeemed vs but for his owne? for if we liue we are Christes, if we die we are Christes: if we are his, then must we liue after his will, not our own will: if we are his, then must we serue none but him that saued vs: Be not the seruants of men, saith *Paul*, *1. Cor. c. 7. v. 23.* if we are his, it becommeth vs not to iudge our brethren: who art thou, saith the Apostle, that condemnest another mans seruant? hee standeth or falleth to his owne master, not to thee, *Rom. c. 14. v. 4.* So wee are Christes, for he hath bought vs, not to raigne ouer vs, but that we should liue vnder him: In that he bought vs, he shewed his loue: and in that he stayed so long ere he bought vs, he approued his wisdom. Hee came in good season, in the fulnesse of time, saith *Paul*, *Galat. c. 4. v. 4.* in the last dayes, saith *Esay*, *c. 2. v. 2.* in the latest times for our sakes, saith *Peter*, *1. Epistle c. 4. ver. 20.* for by that time the greatnesse of sinne which had so many yeares in growing, made playne the corruption of mans nature, to make man humble. by that time the immeasurable

table mercie of God appeared, which spared the liuers of so many ages, to make man thankfull: by that time the faith of the godly was throughly sharpened, and their hope at the highest point after so long a trial thereof, to make man constant: by that time the disease of sinne was so ranke and desperate, that mans knowledge and foresight being at an end, the glorie and maiestie of God might more abundantly be seene, in curing such a maladie, and so vast a sinne, to make men obedient. yet must wee not be too busie in searching out those things which God will haue secrete, but take heede of climbing too high, of wading too farre, of too much diligence, lest we be smitten as *Vzzah* was for touching Gods arke, and die as *Vzzah* died for being too bolde, 2. *Kings* c. 6. v. 7. The secrete things belong to the Lord our God, saith *Moses* *Deut.* c. 29. v. 29. and *S. Paul* teacheth our extreame *Questionists* a good non plus, *whereof they shall neuer be ashamed*, *Rom.* c. 12. v. 3.

What neede we any more determinations and conclusions vpon this commendatorie sentence of *Iohn*, & effectiue propertie of Christ? If Iesus onely taketh away sinne, how can the Church say, *I forgeue sinnes, and geue absolution*, seeing the Church is the expositor and messenger, not the Lady and correcter of the scripture? she may bid vs hope for remission of sinnes by faith in Christ, she may warrant vs, that if we repent & beleue, our sinnes are forgeuen vs, but there lie her boundes, and that is all she can doe, vnlesse she dareth arrogate to herselfe the worke of the holy spirite of God. I omitte some conclusions purposely: if Christ be a lambe, herein we acknowledge his humanitie and bodily substāce, or els he cannot be called a lambe: and so doeth his in-

carnation, his natiuitie, his growing, his eating, his drinking, his sleeping, his weeping, his groning, and other his actions and passions proue and conclude him to be a man. The word was made flesh, saith *Iohn*, c. i. v. 14. made, not by confusion of substance, but by vnitie of person, not by conuersion of the Godhead into flesh, but by taking the manhood into God, for so his diuinitie is ioyned to his humanitie by an vnspicable conjunction, that both of them keepe and retaine their owne natures, yet in such maner, that of two natures is made but one Christ, not two Christes, one a God-christ, the other a man-christ, as *Nestorius* thought, neither is his manhood extinguished by his Godhead, as *Eutychetes* dreamed, but both Godhead and manhood make one Iesus.

Lastly, if Christ take away sinne, herein we confesse his diuinity, seeing none but God can forgiue sinne, & that we may know, that the lambe of God is God, the Baptist preacheth in the desert, that he taketh away sin, and burieth it. Wherefore if Christ were Man and God, then neither was his soule without reason and sense, as *Apollinaris* iudged without all iudgement, neither was his body without a spirite, as *Eunomius* defended most strangely and erroneously. what may the Iewes then thinke, that haue such a one in the mids of them? how much may they account theselues worthier then other, and superiour to all their neighbours, that haue such a one onely in their company? Be not high minded, o ye Iewes, saith the Baptist, but feare and stand in awe of him, for he not onely taketh away your sinne, but the originall sin of *Adam* your forefather, the roote and body of sinne, the life and essence of sin, the beginning

ning and maintenance of sinne, not this kind of sinne, and that branch of sinne, and the sinne of this and that nation, but sinne it selfe, sinne in generall, all sinne with all appurtinances, with all differences, with all properties, with all qualities, with all fruites and effects whatsoever, the sinne of the world; he is not onely among you, but with all men that are gathered together in his name, not vbiqutarily, but diuinely, not corporally, but spiritually, yea and as effectually with them, as in the land of Iury in those daies. The world was cursed by meanes of the first *Adam*, so it was blessed by the second *Adam*, *1. Cor. c. 15. v. 22, 45.* his disobedience was amended with Christs obedience, his arrogancie corrected by the simplicitie of Iesus, his lust subdued by Christs loue, and Christ Gods lambe destroyeth the original and cause of sinne, to destroy the effect euen sin it selfe. for if the blood of buls, and goates, & the ashes of an heyfer. *Leuit. c. 16. v. 14.* sprinkling them that are vncleane sanctifieth as touching the purifying of the flesh, how much more shall the blood of Christ, which through the eternal spirit offered himselfe without spot to God, purge our conscience from dead works to serue the liuing God? *Hebr. c. 9. v. 13, 14.* Yet, let vs beware, that wee tempt not the Holy-ghost, let vs take heed of presumptuous sinnes, least they get dominion ouer vs; let vs not say within our selues, *goe to, and cease not to sin,* because our sinne shall not be laid vpon vs: for he that sinneth willingly, and offendeth with his conscience wittingly, shall neither be forgiuen in this world, saith Christ, nor in the world to come. *Math. c. 12. v. 31, 32.* make rather your light to giue light to other men, and stroue to enter in the narrow way, that leadeth to hea-

uen; watch with carefulnesse, and pray with zeale, that you be not taken vnawares: your best good, and good worke in it selfe is altogether vnprofitable, and then the worst must needs be abominable: glorific the immortall God in your mortall bodies, & make not the house of God a house for sinne to riot in: serue God daily for his blessings, and praise him which gaue you all that you haue, for his goodnesse endureth for euer; he sent his prophets, to teach you his statutes, for his goodnes endureth for euer; euen Iohn-baptist his chosen seruāt, for his goodnes endureth for euer; to tell vs the glad tidings of his gospel, for his mercy is euerlasting; to shew vs the lamb of God, for his mercy is euerlasting; which taketh away the sin of the world yesterday, to day, and for euer, for his goodnes & mercy endure for euer and euer. Now consider I pray you, now I beseech you consider, and let vs alwaies consider the summe and effecte of this most gracious and sweete text. We were al, euen euery mothers sonne of vs, euen euery sonne & daughter of olde *Adam* miserably plunged, most miserablie plunged, and drowned in the horrible gulfe, and most woful vggly pitte of sinne, which hath also plunged vs, most miserably plunged and drowned vs in the horrible gulfe, and most wofull vggly pitte of hell, and so made vs most miserable and damnable creatures, euen in the state of very desperate helhounds and rakehels, to be euerlastingly afflicted and tormented in that vnquenchable endlesse fire, where is continuall weeping, and wailing, and gnashing of teeth world without end. Behold the lambe of God, lo the blessed lamb of God, marke, marke, see, see, now I beseech you, see this most happie and heavenly lambe of God, that taketh away
this

this sinne, that redeemeth vs out of this pitte, that clen-
seth our filthie and abhominable corruption, that sanc-
tifieth vs for a more holy place, that storeth vp euerla-
sting ioyes and vnspekeable beatitudes for vs, that be-
stoweth all felicitie, and euen heauen it selfe vpon vs,
where him selfe is the lambe of God, the sonne of God,
God him selfe, our only glorious and omnipotent god,
our only sauiour and redeemer, our only finall ioy, and
comfort, and felicitie for euer and euer, our onely most
sacred, most blessed, most triumphant lambe of God,
that taketh away the sinne of the worlde, and bleisseth
the world world without end, who is therefore blessed
and glorified worlde without end. So ye now see the
right cause of the right effect, the right tree of the right
fruite, the right sunne of the right light, the right saui-
our and redeemer, and Lord & master of his right peo-
ple, the right lambe of God, that rightly and righteous-
lie taketh away the sinne of the world, the sinne of the
wicked and sinfull world.

Behold then the right lambe of God, the right lamb
of perfect diuinitie, the right lamb of true Christianity,
the right lambe of pure and sincere religion, of pure &
sincere faith, of pure and sincere hope and charitie, the
right lambe of innocencie, of integritie, of vprightnes,
of very goodnes and godlines, of perfect and absolute
vertue, the right lambe of true pietie and deuotion to-
ward God, of true charitie and honestie towards men,
of true loue towards God and man, the onely lamb of
the only sacred and blessed gospel: to conclude, the
right lamb of all our cōfort in this world, of al our hap-
pines & felicitie in the world to come, of all our sancti-
fication, & saluation, and blessednes both now & euer.

Behold the very right only lambe of God, the very right only lambe of heauen, that leadeth vs the verie right only way to God and heauen: then what neede, or what vse, nay what abuse of other counterfained and disguysed lambs, of other superstitious and idolatrous lambs, of other antichristian and diabolical lambs: such as are commonly called *Agnus Dei*, but are in trueth *Agnus diaboli*, lambs of the Pope, lambes of Rome, lambs of the deuill, lambs of hell, the very creatures of the deuils great vicar vpon earth, the very impostures and counterfets of the deuils in hell, deuises more hotly, then either wisely or religiously vsed among vs of late yeares in the Popish bootlesse and godles busines? Alas miserable vanitie, alas poore follie, alas blinde deuotiō, alas heathenish idolatrie, alas hellish blasphemy, call them what ye list, call them *Agnus Dei*, call them indulgences, call them pardons, and as ye list, these are no lambs of God, they are lambs of the deuill, these take not away the sinne of the world, they foster & drowne the world in sin, they hasten the world to damnation, they cary the world headlong into hell, they are capital enemies and arch-rebels to the lambe of God, to the blessed, and heauenly, and sweete lambe of God, that taketh away the sinne of the world. Many like enemies, and many like rebels there be to this lambe of God: all the sonnes and daughters of sinne, all the masters and apprentices of sinne, all the teachers and schollers of sinne, all the traines and practises, and enormities of sinne, all the transgressions and waies of sinne, whatsoeuer they bee named, or howsoeuer they bee practised against God or man, against the first or second table, all such waies and meanes of sinne, are secrete and open enemies

enemies or rebels to this lambe of God, that taketh away sinne, that abolisheth the sinne of the worlde, that notwithstanding so infinite many legions, and huge armies of so strong and mightie enemies, of so obstinate and obdurate rebels, still and still taketh away the sinne of the worlde.

Sinne & sinful men may striue, but they striue against the streame: the flesh and fleshly men may kicke, but they kicke against a brasen wall: the world and worldly men may rebell, but they rebell against the Lord of Lords, the King of Kings, the conqueror of conquerors, the almighty ouerthrower of all rebels and rebellious attempts; the diuell and diuelish men may rage, but they rage in vaine, they rage against him that hath power to maister and tame all the diuels in hell with a word, that hath already preuayled against hel-gates, that hath vanquished all the force, all the might and maine of Satan, that hath triumphed ouer sin, the flesh, the world, and the diuell, and hath gotten the victory, the most glorious, the most blessed, the most happie & triumphant victory ouer his enemies, ouer all his enemies, aduersaries and foes of all sortes.

Behold this lambe of God, this puissant, this mighty, this almighty lambe of God, this onely victorious and triumphant lambe of God, that maugre sinne taketh away sin, maugre the world redeemeth the world, maugre all the spite of Belzebub and all the seends in hell restoreth his elect to their God, & prepareth them for heauen and heauen for them. O almighty goodnesse, and all good mightinesse, ô wonderfull and vn-speakable mercy, ô exceeding most heauenly compassion, ô most louing, most decre and tender, most bountifull

tifull and mercifull lambe of God, that takest away the sin of the wicked world, that easest vs of this grievous and intollerable burden, that payest our huge debt and raunsome, that in exceeding singular pittie didst vouchsafe to suffer those most horrible and vnspeakable passions and agonies, that wee in our owne persons were corporally and spiritually to abide as most wretched & damnable sinners; that of so wofull and miserable creatures makest vs thine owne bretheren, sonnes of God, fellow lambes of God, heires of God, inheritors of his kingdome.

Behold this lambe of God, still and still behold this lambe of God, let vs all altogether, both now and euer, and alwaies, and euer behold this blessed most sweet lambe of God, vnto whom we are so infinitely beholding, in that he hath generally taken away the sinne of the world, in that he hath particularly taken away our sinne, euen the sinne of you, and me, and of vs all, who therfore continually is euermore to be glorified of you and me, and of vs all. O what an ineffable heauenly act was this, ô most diuine incomprehensible mercy of mercies, ô the very greatest effect of God, the very greatest effect of man, the very greatest diuinity and humanitie of God and man. Could we sufficiently, could we in any measure of sufficiency consider our former most miserable, most wofull, & most damnable state, and accordingly compare that most wretched state with the most blessed state wherein wee are now established by the exceeding incôparable goodnes of this most blessed lambe of God: Lord God, what should our liues be, what would our selues be, but liuely sacrifices and oblations of continuall most zealous praises, and duties,

ties, and thanks world without end? with continuall most hartie endeavour, to reforme and frame our-selues to his gracious will, for his euerlasting glory? to whom we owe all obedience, al glory, and al dutifulnes world without end, who therfore with the father and the holy.ghost, one almighty and onely wise God, be continually more and more prayfed and glorified with al praise and glory for euer and euer world without end. *Amen.*

Paraſceue auctoris ex Auguſtini epiſtola 106. ad Paulinum:

Quæ enim potuerunt magna & acuta ingenia cogitare, aut inopiæ eſt tacendo vitare, aut arrogantia contemnendo præterire.



Haue in that measure of Gods spirit & grace, which it pleased him of his mercifull goodnes to bestow vpon me, vttered so much out of this text concerning the lamb of God, as I thought cōuenient and requisitiue for the very plaine, true, sincere, effectuall, and christian explication or exposition of the same. As I pray God, euen God the lambe of God, make me euer more and more able, out of the same scripture, and euery like scripture still and still to preach the lambe of God, the same blessed lamb of God, that taketh away the sinne of the world. In the handling and declaring of which text, both for the Hi-

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storie and the doctrine with other circumstances there-
vnto appertaining, my whole treatise hitherto hath bin
demonstratiue or declaratiue by way of plainest confir-
mation and commendation. Now more fully to pro-
secute this matter, I purpose by Gods help, to enter in-
to a more schollerly discourse by way of Confutation
or Reprehension, as commonly in cases of doctrine &
discourse this inuectiue or elencticall is to follow that
other demonstratiue or declaratiue manner of proceed-
ing, as one great part of confirmation. I would to
God, many yoong youthes, and some other had no
more neede of this kinde of confutation then I could
wish, but seeing I feare me there is great neede thereof
with some, I trust my good purpose will be the better
liked of the better sort, vnto whom I wish my self neere
both to heare and see them, as *Lactantius* did because
he could not be one of them, c. 1. l. 3. *aduersus gentes*; and
I hope some of the rest, as it may please God to worke,
may reape some good therby, as I hartily pray to God,
they may. *S. Iohn* saith, *behold the lambe of God*, and so I
still and still say, and so must al good christians and eue-
ry good christian euer and euer say, and not onely say
with the mouth, but euer and euer thinke, euen with
the very hart, euen in the very bowels of al christian af-
fection and zeale, *behold the lambe of God*, that was be-
fore the world was, that was mystically and as it were in
a holy reuerend vaile or shadow prefigured in *Moses*
law, that was in aboundance of diuine spirit liuely and
zealously foretold by the Prophets, that was certainly
and effectually preached by the Apostles, that is assu-
redly and infallibly described by the Euangelists, that
in the whole word of God, in the law and the gossell,
in

in the old and new Testament, euer hath, and is, and euer shall be preached from generation to generation, as the onely true lambe of God, as the onely true sauour of the world, as our onely true mediator and redeemer, euen Iesus the righteous true God and true man, by whom, from whom, and in whom only we haue whatsoever good wee haue, otherwise without him remaining in the most wretched, most wofull, and desperate state of vtter damnation both of body and soule. Therefore we that belecue the law of God and the Prophets of God, the gospell of Christ & the Apostles of Christ, the creation of the world and the saluatiō of the world, as God forbid, but we should all beleue, as it becometh the people of God and all good christians to beleue, we that beleue the Canonical scriptures and desire to be members of the Catholicke church whereof Christ is the head, must faithfully and vnfainedly acknowledge this lambe of God to be very God himself, to be the promised Messias and onely Iesus, to be the onely sonne of God that taketh away the sinne of the world. Wee often repeat our Beliefe, of the creation of the world by God the Father, of the saluation of the world by God the sonne euen the lamb of God, of the sanctification of the world by God the holy-ghost, one true euerlasting and onely wise God, who raigneth in all and aboue all for euer and euer. this we often say, and should alwaies think, as we are in al christian zeale, and with all perfect hatred to abhorre those that say or think the contrary.

Alas, a thousand errors, and heresies, and blasphemies, and idolatries, and impieties, haue ouerflown the world, and wickednes hath stretched out a long

arme on euery side, from the East to the West, throughout the world and round about the world: yet Christ still hath numbred his elect, the great Shepheard knoweth his sheepe, there wanteth not a visible or inuisible congregation of the faithful, to make vp Christes militant Church: there are many true Christian souldiers euert ready to fight vnder the Ensigne & ancient of the lambe of God, that neuer bowed the knee to *Baal*, that neuer committed any heathenish or prophane idolatrie, that neuer were defiled or corrupted with the filthines of the whore of Babylon, that neuer either deuoted themselues to false gods, or denied the true liuing God, or said in their hearts with the vngodly and godlesse foole, there is no God, that crie dayly and howerly, and euert sincerely and faithfully, Behold the lambe of God, ô Lord Iesus come quickly, thy will be done in earth as it is in heauen, thou art God, and there is none other God but thou, a iust and a sauing God, as the Prophet *Esaï* saith *l. 45. v. 21*. O let vs all cry thus, let vs all set our selues against all that write, or say, or think otherwise. Students reade many things, euen of God, and of Christ, and otherwhiles against God and his Christ, as for God & his Christ, here they must folow the direction of a gödly iudgement, here true christiannity must ouerrule false paganisme, and desperate atheisme, here the spirite of God must confute and confound the spirite of the deuill, the spirite of Antichrist, the spirite of false Prophets, the spirite of deceitfull heretikes, the spirite of worldly hypocrites, the spirite of blasphemous and impious villaines, that care neither for God nor the deuill, that measure all by present profite, or pleasure without any regard of posteritie, and either

ther acknowledge no God, or els make thē their gods that feed their owne humor most, or most aduance their wicked purposes: Without this directiō of Gods spirite, and without this godly discretion and Christian iudgement, to discerne betweene the trueth of God, & the falshode of the deuill, alas how soone may students most of all other be misled and seduced by many wryters of much account among them, who had no sence or feeling of this lamb of God, or any such christian doctrine, but in the aboundance of their owne carnall humor, and in their grosse worldly sence tooke vpon them to iudge of all matters, as well spirituall as corporall, by the only direction of their natural reason, or rather fantasticall conceite, which otherwhile carried them headlong into all error and blasphemie? I will passe ouer those old Atheists, *Diagoras*, *Protagoras*, *Democritus*, Philosophers, *Aristippus* and *Epicurus*, Courtiers, the 288, sectes of heathenish schollers, which *S. Augustine* mentioneth out of *Varro*, l. 19, *de Ciuitate Dei*, many of the heathen Poets, both Greeke and Latin, and such like, whose godlesse and vnchast opinions are too common among the common sort of Students. I would to God *Aristotles* sensuall naturall philosophie, in his 3. bookes *de anima*, of the immortalitie of the soule, which that small abstract of *Athenagoras* doeth sufficiently overthrowe, to omitte *Aeneas*, and other of greater labour herein, and his morall philosophie of mans perfect felicitie, l. 1. c. 10. *Ethec.* l. 10. c. 6, 7. were not sometime for vaine disputations sake, or I wot not how, more hotlie mainteined with leaue and liking, then were conuenient in our christian scholes and companies, seeing such other matters of lesse importance haue with the same Schoolistes

been so earnestly and egerly disallowed, but if *Cassianus* be ind-
ged of his angry children, they wil out with their penknives by
and by, and haue their peniworths of him that was once ouer
them; yong unskilfull physicians count bodies sometimes past
hope that haue as much life in them as themselues with all
their inspectiues; the wild hart would not haue arrested the
sheepe of debt if the wolfe his enemy had not bene iudge; hee
that maketh an error and the report thereof both one, cannot
recite it against another but he shall therein be against him-
selfe; one care and one tale can neuer doe the iudge honesty, and
how can he determine, which knoweth not the controuersie?
which heareth but one part? which maketh suspition a prooffe?
he is extreemely partiall that winketh at a filthy life, and will
not abide a homely word, as if a rhetoricall rule were more pre-
cious then a morall; neyther *Irenæus*, nor *Epiphanius*, nor
other old or yong schollers are blasphemous for repeating the
blasphemies of written heresies; he that knew *Alipius* well,
did not once thinke him guilty of theft because he studied in
the place, and by chaunce handled the hammer and other
toolles that a robber left there, *S. Augustine* would not accuse
him more in his confessions to God, then those hasty fellowes
which tooke them out of his hands, and handled those instru-
ments more then he had done; he is strangely wise, that seareth
shadows and yet taketh his enemy by the hand; that strayneth
at a gnat and swalloweth a camell; that condemneth an here-
sie in one schoole and yet commendeth it in another; that thin-
keth no mans gowne whole cloth but only his owne, as *Aristo-
tle* iudged all writers erroneous beside himselfe.

He was without doubt in some points an excellent
philosopher, but sometimes euen his naturall reason
faileth, and our common sense confuteth his common
sense. but the particulars of his questions and disputa-
tions,

tions, wherein he transcendently exceedeth other men are not very fit for this place. Come to supernaturall and diuine matters, and alas what are his Metaphisicks, where he maketh any mention of god or gods, but either absurd Paganisme or intollerable Atheisme. If we doubt hereof, let vs search better, *l. 12. metaph. c. 7, 6, 8, 9, 10.* and not fondly goe about to excuse or salue the matter, by distinction of a Philosophicall truth, and a Theologicall truth, or by any like fruitlesse subtilty and quiddity of the schooles: there is but one perfection & truth of one & the same matter, & that truth must be set out of the diuinitie and highest schooles euen into the philosophy and lower schooles, wheresoeuer heathenish philosophy is cōtrary or contradictory to Christs diuinity, as *Vines* speaketh more instantly, *l. 5. cor. art.* Beware, lesse any man spoile you through philosophy and vaine deceit, after the traditions of men, and after the rudiments of the world, and not after Christ, saith *S. Paul Colof. c. 2. v. 8.* We must not be miscarried with the plausible name of *Aristotle*, or Philosophy, no more then of *Therapontigonus* or *Pyrgopolynices*, or such, but must christianly consider what becommeth Christians to belecue, & most christianly defend that which may be warranted by good christianity, whereby in our infancy we were incorporated into the church, and in our last end hereafter shal be receiued into the triūph of heauen. *Aristotle* no doubt had a notable & high reach in many controuerfies of common reason, notwithstanding his errors of the number of spheres, the order of planets, the saltnes of the sea, the cause of fountains, the time of the rainebow, the Salamanders quality, the proportion of mans body, and other particulars noted by

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by *Vines, Greninus, Albertus, Bessarion, Bodinus*, & the rest, but Christ knoweth, how far he was frō the true knowledge of a regenerate minde & a more perfitt reason, directed and reformed according to Gods owne philosophy in the only fountain of all truth cōcerning matters of beleefe & the very perfitt truth it selfe. for they which knew not God nor his word, that is the bread of life & vnderstanding and the water of wisdome, without which none can liue saith *Iesus*, *c. 15. v. 3.* nor glorified him as God, became vaine in their imaginations, and their foolish heart was full of darkenes, filling their hungrie schollers with swines meate in steade of the childrens bread, *Luke c. 15. v. 16.* as *Gabriel Biel* applyeth that text, in his initial oration against philosophical curiositie and ignorance, and for christian profession, to his prelections *de canone missæ*; when they professed the selues wise they became fooles, saith *S. Paul* that great Doctor, *Rom. c. 1. v. 21, 28.* But no maruell though before Christes comming, the heathenish Philosophers hauing no conference with the people of God, & preferring Athens before Ierusalem, and the kingdome of Macedonia or Persia, before the kingdome of Israël, no maruell though such Philosophers before Christ had no sense, or but very little feeling of God and Christ, considering how many great Scholers, and famous writers, euen since the incarnation of our Sauour Christ according to his humanitie, euen since this Christian Philosopher *S. Iohn* cried out, *Behold the lambe of God*, haue either blindly of ignorance, or spitefully of malice, or diuelishly of impiety and wickednes, not onely not acknowledged this lambe of God, or any such saluation or redemption of the world by this lambe of God,

God, but also denied, and defaced, & blasphemed this most innocent, and most righteous lambe of God. I let passe the rabble of Scribes and Pharisees, and Iewish Rabbines, and other hypocrites, that not regarding Christs vnmatchable starre, or Gods irrefragable voice from heauen, either with hand or with heart did conspire the bitter most intollerable passion of this most innocent lambe of God, and so vniustly and vnmercifully crucified the most mercifull Sauour of the worlde. We are taught by *S. Paul*, not to take heede of any Iewish fables, or commandementes of men turning from the truth, *Tit. c. i. v. 14.* He that readeth of their Thalmud or doctrine, may soone see their blasphemies against God, in sayning him euery day to weepe once, to be angry once, & then the creste of the cock is white and pale: in accusing him of sinne, when hee made the Moone lesse then the Sunne: of a lie, when he calleth the Sunne a greater light, and the Moon a lesse: against Christ, in supposing that the temple of Ierusalem was not so rased and destroyed, but that three or foure cubites were vntouched, and those stones left one vpon another, where a Rabbin might sitte, and studie the Thalmud: against heauen, by deuising a hole in the North-parts, which is vnfinished, to trie by way of challenge, if any can match Gods worke, and make it vp. Whereupon certaine new Buylers, with new wittes, haue set a Chappel with the high end to the North, that their faces being turned that way in prayers time, God at their humble suit may himselfe make vp that hole after so many yeares triall of other defectiue efficientes. Nowe they saide, all euill comes from the North, because that part is open, which being stopped, the euill may perhaps be stopped, and thus they builded. If our Emanuel

like well of this dedication, who may or dare call it mis-vent, or mis-set? and what new founder wil not follow this patterne, by the counsell of that Quidam in Munster, he that seeketh riches, goeth and looketh toward the North, perhappes hereby to obtaine an increase of yerely reuenues, by praying that way for daily bread, or to be contrarie vnto Mahomet, whose face is toward the South, as other Christians are contrarie to the Iewes in looking towards the East. O happie times, and happie men, that reuiue Homer and Auetroes, and other renowned Pagans, to make them builders and Architects in Christes Church? wee are too common and vulgar now, but they are so peerelesse, that we may hope for new artes, new manners, new worldes, to preuent articall hyperboreall harmes, and to winne goods by the sonnes of Arcturus, whom perhaps they can guide by their learning, and answere the question in Iobs booke, cap. 38.v. 32. against the Moone, in sending her to God her creator, to complaine of the Sun, for keeping the light from her at his certaine times: against innocent Adam, by geuing him both natures of male and female in Paradise before Eue was made, and telling of his ingendring with the beasts of the field: against Noa the Preacher of righteousnes, by reporting of the Crowes iclofie toward him: to let passe many such impudent fictions, vnreasonable impieties, senselesse things. But the Iewes credit is little worth with Christians, and themselves are wearied and tyred with looking so long for a new Messias, whereas they had the right lambe of God among them, and most horribly slaughtered him without all pitie or mercie, euen according to the spirituall visions, and diuine predictions of the Prophets, that euery scripture might be fulfilled, and no iote of Gods word passe vnaccomplished, *Act. c. 4. v. 28.*

The first comming of this lambe in humilitie is as certainly past, as his second comming in maiesty & glory is not farre of. God grant we be found ready at the great comming of the great bridegrome, with the five wise virgins that were so well provided with oyle in their lamps. *Math. c. 25. v. 7, 10.* As I haue lightly passed ouer the light and vaine Iewes, so I hope I may also do with the Turks, considering that the very name of Iew and Turke are alike odious among good Christians. The Alcoran and Mahomets whole heape of learning is not vnknowne to some students: where Mahomet is made a greater and a mightier prophet then Christ, because he had a greater body and was girded with a sword; where the lambe of the diuell, or rather that wolfe of hell is preferred before the lambe of God, because the beast wrought more wonders then Iesus: where God is said, to be but one onely single God in person, without any wife and therefore without any sonne or daughter, or any such issue, because God is not able in his extraordinary power to beget a body without ordinary means: where diuers notable histories and speciall parts of the bible are fabulously deliuered & strangely corrupted, because otherwise they serue not his purpose: where the finger of the diuell hath incountred the finger of God, and the spirit of Belzebub opposed it selfe against the spirit of Christ. This horrible & abhominable booke, although it be read of some men, yet I trust, there is not any christian, that maketh any better account thereof then it deserueth, though *Leo Nardus* gather out of it a certaine Confirmation of our gospell in his tollerable vnnecessary deuise, being in truth the very booke of the diuell, vnder pretense of

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worshipping the one only true God, whereas no man cometh to the father, but he whom the sonne leadeth and guideth, as many texts of scripture might be alleaged to that purpose. *Iohn c. 14. v. 6. Math. c. 11. v. 27. &c.* In this booke *Sergius* a false monke and a Nestorian heretike had his hand, therein thinking to go beyond all Antichrists in oppugning and defacing the diuinity of Christ. *Sabel. l. 6. Enne. 8.* but I hope there shal not greatly neede any long confutation in this place, either of Mahometists, or of Nestorians, or of any like hereticks, that denied the deity of Christ; they haue bene materially and thoroughly confuted by the best diuines of all ages from time to time, euē since the primitiue church to this day, and these Sergianks and Alcoranks cannot endure long, but they shall be stopped vp as wels without water: and they are carried about with a whirlwinde and tempest; and to them the blacke darkenesse is reserued for euer. *2. Pet. c. 2. v. 17.*

God be praised, this poison hath not greatly at any time infected this church of Englād or any special members therof, but hath alwaies bin reckoned among the most venomous scismes, the most horrible apostasies, & the most abhominable heresies of other erroneous churches: and little better account may iustly be made of Scaliger, that suttile maister of late yeares, suttile as a spinners web full of cunning and simply good for nothing, and therefore hated of right wisdom which the heathen miscalled Pallas, as the morall physitian Petrarke writeth; *l. 1. dial. 7.* who eyther in the pride of his name Iulius Cæsar, or of his wit, or militarship, accounteth the ministers of holy things in all countries and places, like those Mahometicall impostors which deceived the king of Moluccæ with their Manucodiata a bird
of

of paradise, for dreaming and sayning many matters, thereby to lead the people into vaine hope and maintaine their opinions or sects; Exercit. 228. 5. And little better account hath bene made of *Iosephus* the writer of the Iudaicall historie and himselfe a Iewish priest, who reporteth of Iesus but as of another good wise man, or a good prophet at the most, because he could say no more then he knew, or would not seeme to be wiser then his countrymen, from whom both the turkish and all other vngratious violent doctrines had their beginning. *l. 18. c. 4. antiq.* Some other places of christendome haue bene more touched and plagued with these corrupt inuentions of Iudaisme, Nestorianisme, Mahometisme, & such like execrable apostasies and heresies, robbing Christ of his diuinity, and themselues of their saluation, in denying him to be the lambe of God. I pray God, wee may cuer continue cleare in the vniuersities and cities, which are to be the nurseries of true doctrine and seminaries of true religion. the tree of apostasie and heresie must not onely be hewen downe, but plucked vp by the very rootes, and burned in vnquenchable fire. *Math. c. 3. v. 10.*

Certaine ancient fathers in the primitiue Church were troubled with confuting the wicked ruffianly apostata *Julian*, *Carion* saith *l. 3.* who desperately opposed himselfe with might and maine; *with haue among yee my maisters* the Nazarites, during that short flourish of his empire (which vanished like a mist, euen as *Athanasius* had prophesied of him) against the holy one in Israel, the blessed lambe of God, and not onely fought against Christ with the tyrannicall armes of a bloudy Emperour, but also with the sophisticall weapons of a

broken rhetorician, euer ready aswel to martyr the zealous confessor with the one, as to confute the most zealous doctor with the other. But himself in the end was stricken with an arrow wonderfully, as *Achab* was, & constrained to crie out in a horrible and wofull agonie, *Vicisti galilee*, ô galilean, thou hast gotten the victory, ô Christ, I must needes confesse my selfe ouercome, and so he gaue vp the blacke ghost, *Theod. l. 3. c. 25.* and certaine fragments of his glorious and blasphemous stile are yet extant, sufficiently confuted aswell by many learned christians, as by that ancient Greeke bishop *Cyrrillus*, whose purposely vndertooke that labour. *tom. 3.* the lip of truth shal be stable for euer, *Prouer. c. 12. v. 19.* great is the truth, mighty is the truth, and it preuaileth. *3. Esdr. c. 4. v. 41.* The lyke tragicall successe in effect had those other Emperours his companions, who went about to set vp *Apollonius Tyanæus* against Christ, and to prefer his strange wõderments before the diuine miracles of Christ, as if greater diuinity had appeared in the magicall impostures of *Apollonius* the vaine *Pythagorist*, then in the heauenly miracles of Iesus whose name is wonderful, *Esai c. 9. v. 6.* according to that saying in the gospel, false Christs and false prophets shall arise, & shal shew signes & wõders, to deceaue, if it were possible, euen the elect, *Matth. c. 24. v. 24.* whereas both theselues, those Antichristian Emperors, as *Bullinger* wryteth of Tyrants tragedies, *c. 20.* and their great iugler or magician, or impostor, or Philosopher, or whatsoeuer the deuill he was, soone vanished into smoke, and had an end answerable to their beginning, notwithstanding the manifest applauses of sundrie smoothing parasites toward the one, and the goodly fine deuises of some glossing

sing Rhethoricians for the other: as the booke of *Ensebius Casariensis* against that false *Philaethes*, sheweth plainly, and as *Herodotus* and other Gentiles in the light of nature only can say, that no iniustice hath euer bene unpunished, *ὅς τις ἀνδρῶν ἀδικῶν τίσιν οὐκ ἀποτίσῃ*, in *Terpsichore*, a voice in a vision by night sent to *Hipparchus* a tyrant before his death.

I cannot here forget either *Hierocles*, or *Philostratus*, or *Dion Prusensis*, or *Libanius* the Philosopher, or *Lucian*, or *Eunapius*, or the rest of that Greekish conceited crue, who vainly and impiously whetted the edge of their fantastical Rhetorike and Philosophy, against him that raigneth in heauen, while they like desperate helhoüds most wofully gnash their teeth in hell: commending to such natures the sentence of *Aulus Gellius*, l. 12. c. 11. taken from the mouth of that graue and constant Philosopher *Peregrinus* surnamed *Proteus*, whom they so lustely and brauelie contemne. Not to sinne vpon hope of being hid, because no corner is hid from God and time. where is the wise? where is the Scribe? where is the disputer of this world? hath not God made the wisdom of this world foolishnes? but we preach Christ crucified, vnto the Iewes a stumbling block, and vnto the Greekes foolishnes, but vnto them that are called wee preach Christ, the power of God, and the wisdom of God, for the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men, *1. Cor. c. 1. v. 19, 20, 22, &c.* Ah wretched *Lucian*, iustly surnamed *Atheos*, thou blasphemers and whelpes of *Arrius*, no iote inferior for impietie to *Lucian* the Marcionist, that didst in thy *Peregrinus* requite the most grieuous, but most happy passion of the blessed lamb of God, with so blasphemous a scoffe, and
so

so damnable a phrase, as to call him, ô deuil as thou art, the crucified Sophister and hanged impostor, whereas thy damned selfe now doest with the Apologic of *Mycillus* about thy necke, and all other must hang in hell, that are tickled with any such hellish Rhethoricke, or whet their delicate wittes vpon him, that is able to be-reaue them of all witte, and can vtterly confound them with the least breath of his mouth.

Alas, what is Rhethoricke or Philosophy, or any good gift, either of tongues or knowledge, of speech or reason, if they be abused and peruered to a bad vse? O man what hast thou that thou hast not receiued? If thou hast receiued it, why doest thou boast and vaunt thy selfe, as if thou hadst not receiued it? 1. Cor. c. 4. v. 7. One writeth of *Lucian*, that as trim a fellow, and as fine a Rhethorician as hee is, a student were better not reade him at all, then reade him all, meaning that horrible outrageous part against Christ, named *Alexander Pseudomantis*, like a very plaguefore in a liuing body, a perillous part for yong wits to deale withall, that be not fully catechised and christianized aforehand. It is not vnknownen to some, how this diuelish impe and scoffing rakehell for a time became a Christian, but soon reuolted, saith *Volaterranus*, and after his most execrable apostacie was wont to say, that all he gate by his Christendome, was the addition of one sillable to his name, being before called *Lucius*, but then christened *Lucianus*, like one made onely to iest, a very *animal risibile*, as *Eu-napius* reckoneth of him, or rather, which turned the grace of God into wantonnes, ordeyned before to this condemnation, as saith *S. Iude* v. 4.

He might haue at least sported without harme to
him

himselfe and not haue bene condemned by his owne mouth; and to iest with a iester, if he had said, that his baptisme lifted him from *ima*, and gaue him life, or the first syllable of *amma*, it had not bene very greatly amisse: but like enough the gentleman was in such a kind of laughing melancholy, as a countryman was, against the great archbishop of Collen, when he turned his rawe dutch iest on the worst hande very proudly & rudely in this sort; If the archbishop goeth with such harnesssed men, because he sustaineth the person of a Duke, not only of a Bishop, I pray, when the diuels carrie the Duke to hell, what shift will the Bishop make? whereas he might haue said with as much reason and more obedience, for ought I see in *Fulgosius* and *Duarenius* the reporters hereof, when the good angels shall carry the Bishop to the ioyes of heauen, what should the Duke be affraide of his ende? but then he had not bene a right German clowne; no more had *Lucian* bin antichristian, which name he liked best in spite of all good names, as *Lactantius* iudgeth of him, *l. 1. c. 9. de falsi. celi.* and in spite of *Traians* and *Plutarchs* sober vertues, as *Viues* censureth him, *l. 2. de verit. fidei.* Lord God, what is mans wit without the grace of God? what is mans reason and learning without the spirit of God? *Achitophel* may seeme an oracle for the time, but at the last for all his exceeding great wisdom he hanged himselfe. *2. Kings c. 17. v. 23.* *Lucian* was but an ape to *Achitophel*, and therefore the lesse maruell though hee came to an apish death, and were rent in peeces of dogs, as *Suidas* reporteth, like that cursed starched creature *Iezabel*. I beseech God, rid vniuersities, cities, courts, townes and countries of such apes, which behaue themselves in matters

of religion, as if they were in a tennis court or vawting schoole, without any reuerence or regard, and cyther giue them more feare of God, which is the beginning of wisdom, or lesse pride in the florish of their owne wit, which is the end & overthrow of all goodnes. As Iannes and Iambres withstood Moses, so do these also resist the truth, men of corrupt mindes, reprobate concerning the faith, but they shall preuaile no longer, for their madnesse shal be manifest vnto all men, as also theirs was. 2. *Timo.* c. 3. v. 8. Neither am I only to complaine of *Lucian*, or those other vaine greekish wits, as of *Iannes* and *Iambres*, and such like, and far aboute any such, but diuers learned Romans of much better note when they liued, and euer since reputed very sensible, reasonable, wise men, cast themselues headlong into the same damnable gulf of blasphemy and Atheisme. If any man loue not the Lord Iesus Christ, let him be anathema, and had in execration, yea let him be maranatha, and abhorred vnto the death. 1. *Cor.* c. 16. v. 22. Lord God, what should I say to the two *Plinies*, the vncle and the nephew, famous learned men, but alas most wretched soules to God? whereof the one in his naturall history, l. 7. not subtilly or sophistically, like *Aristotle*, or his Arabian and corrupt interpretour *Auerroes*, but flatly and resolutely denieth the immortalitie of the soule; the other, l. 10. reporteth of Christ and the primitiue christians of his age, as he listeth, in the abundance and liking of his owne carnall conceit, measuring the soule by the body, the line by the timber: these are fleshly, they are makers of sectes, they haue not the spirit, and therefore they mislike the fruits hereof, as *S. Iude* saith, v. 19. I cannot deny but *Cornelius Tacitus* is a graue & wise historian in many points, yet how lightly
and

and foolishly, nay how wickedly and impiously doth he report of Christ and his professed followers? *h. 15.* wherefore these are no more to be esteemed of vs, cyther for their oratourship or other learning, then *Tertullus* that oratour, and *Elymus* that cunning man were esteemed of the Apostles: *Acts c. 13. v. 10. c. 24. v. 16.*

The like censure I and all good Christians must giue of *Suetonius* in the life of *Nero Claudius*, of *Symmachus* in *Prudentius* works, of *Celsus* in the bookes of *Origene*, & of too many other in that kinde, who either reuiled Christ in abhominable most hellish tearmes of a notable malefactor and seducer of the people, in very truth no better then hungrie rauinous dogges licking vp the vomit of the Pharisees, *Mat. cap. 27. v. 62.* or els acknowledged his only humanitie without any christian confession of his deitie. *Such is the fashion of the worlde, and such is the guise of disguised malignant worldlings, to rayle on the person whom they may see, when they cannot disgrace his vertues which they will not see; to respect the men that are of meane estate; without regard of their state, and excellent gifts to vse generall reproofes without particular proofes, and rather be content to call him good then leaue him out of the Libell; to soare aloft and houer in the ayre like a spirite of the aire, and yet at length to licke dust, and seize vpon flies and wormes and meanest things; to carry a great name, euen a title of Legions, and yet to end but in brutish and hoggish conquestes vpon the worst and vilest matters. These disloyalties and misdemeanors are too well known among some men, and I would to God they were either lesse notorious, or more abhorred.*

I confesse many bookes are otherwise of very great importance and worthy the reading, but Christ knoweth how much better it were quite to banish them the

Country, then that they should creepe into the least credite with vs in any such matter of faith and religion; we must not iudge of Angels by the deuils will, or learne of our enemies how to vse our frendes, we must haue no felowship with the vnfruitfull works of darkenesse, of pride, of malice, of blasphemie, but rather reprove them, as *S. Paul* teacheth the Ephesians, *c. 5, v. 11, &c.* Men void of the feare of Gods holy church, and geuen ouer to a recklesse sense, seeme they otherwhile to the world neuer so sensible, neuer so reasonable, neuer so learned, neuer so wise, neuer so hardie, neuer so subtile, both cast away themselves in the end, and doe either little or no good, nay exceeding much harme, without the good direction and reformation of a christian spirite, which buildeth not vpon flesh or bloud, or vpon any goodly shew of humane witte, reason, learning, experience or wisdom, but euen vpon that corner stone, and vpon that most sound and inuincible rocke, whereon Christ buildeth his church, that is, a true confession of Christ with *S. Peter*, and a faithfull beholding of the lambe of God with *S. Iohn*.

Other good parts, and other good gifts are good in their kind, at least as the world counteth good, and as good goeth now a dayes, but alas, all other good without this good is too bad. What auayleth it to haue all the experience, all the policie, all the learning, all the wisdom, all the wealth and plausibilitie in the worlde? nay, what doeth it profite to winne the whole worlde, and to lose thine owne soule? there runneth an olde prouerbiall rithmicall verse among Schollers, notable for the sense, though otherwise not so excellent:

Hoc est nescire, sine Christo plurima scire;

Qui

Qui Christum bene scit, satis est si cetera nescit.

The greatest knowledge without Christ is no better then blind ignorance: he that well knoweth Christ, it maketh the lesse inatter if his knowledge bee the lesse otherwise. O it is Christian beleefe, Christian zeale, Christian humilitie, that leadeth to heauen. Saluation commeth not of thy selfe, or of thy owne witte, thou art damned in the first *Adam*, and must either remayne damned still, or be regenerate and saued in the seconde *Adam* Iesus Christ, the propitiation of our sinnes, the immaculate lambe slaine from the beginning, and once offered on the altar of the crosse for all, the very true right only lambe of God, that taketh away the sinne of the earth: we may endeuor to sowe, or to plant, or to water, or to runne, or to doe any action, but it is God that geueth the increase and victorie. God be mercifull vnto vs, and geue vs more and more of his mercie, that through his grace and spirit we may grow and increase in his vineyard, still from better to better, to seeke still the finall destruction of these foxes which destroy the vine, till we inherite that kingdome, and enioy that crowne of glory that is prepared for him and his Angels, for him and his elect, for him and al good Christians.

Wee see how throughly the diuell hath playd his part, in opposing so many great schollers and od wits in all ages against our sauiour. his craft and malice hath left no way vnattempted whereby he may winne the world vnto him, he continually goeth and rangeth about like a roaring lion seeking whom he may deuour. *1. Peter c. i. v. 8.* O he is a wicked and a crafty diuell, and is too well learned, to spie his owne aduantage, and

euer ready, to take the least occasiō of his gaine by our
 losse, of his strength by our infirmity, of his comfort by
 our miserable fall and perdition, of setting vp his owne
 kingdome by striuing to pull downe the kingdome of
 Christ; he wanteth no diuelish angels, no ministers, no
 instruments to serue his turne, such as those leopards
 souldiers, which troubled and garded *Ignatius*, and the
 better he vsed them in wordes, the worse and more in-
 solent they were, as it is recorded in his epistle to the
Romans, he hath kings and kayfers, counsellors and no-
 bles, secretaries and writers, lawiers and diuines, phy-
 sicians and many hirelings at commaundement, the di-
 uelish world is too full of the diuell, would to Christ,
 he had lesse stroke among the professors of Christ. O
 generation of vipers. how can yee speake good things,
 when ye yourselues are euill? for out of the abound-
 dace of the hart the mouth speaketh. *Matth. c. 12. v. 34.*
How can you once thinke, that you haue a true spirit, when nei-
ther Moses nor Paul can make you, not to rayle vpon the fa-
thers and iudges of the land, nor to curse the rulers of the peo-
ple. Exod. c. 22. v. 28. Acts c. 23. v. 5. Yet you that be true
 Christians lift vp your heads, as *Stoflerinus* saith in the
 yeare, 1524. after that he foresaw the chaunges which
 were then like to come creeping or rushing into the
 world. I had thought, not to haue proceeded any fur-
 ther in the rehearfall of more examples, but yet behold
 more wicked enemies of the lambe of God. the men
 are too notorious and their writings are too famous.
 Italy, in old times the true mirrour of vertue and man-
 hood, of late yeares hath beene noted, to breed vp infi-
 nite Atheists, such as *Cesar Borgia* was, that vsing or ab-
 using himselfe in his life to contemne religion, despi-
 sed

sed it on his deathbed, as *Sanctarius* writeth *L. 2. epigr.* or as *Alexander* the sixth, or as *Leo* the tenth, either of the two as irreligious, as beastly & Neronious as *Nero* himselfe, as the same excellent poet and knight, surnamed *Sincerus* for his honesty, & *Altius* for his industrie, hath written: but of chiefe name those three notable pernicious fellowes, *Pomponatius* a great philosopher, *Aretine* a great courtier or rather courtisan, the grandsire of all false and martinish courtiership, and *Machiavel* a great politicke. *Pomponatius* embracing the poisonous doctrine of *Aristotle* and *Plinie*, openly disputed before the Pope, and writ a Booke against the immortalitie of the soule, with such force of subtle reasons and philosophicall persuasions, that he was thought to bring *Leo* the tenth then raigning, into his profane and diabolicall opinion, as *Iovinus* an humanitian bishop saith; a good vicar of Christ, no doubt, and well grounded in the doctrine of resurrection, which is able alone to confute & euen annihilate all such bookes and libels whatsoever, both for the diuine and most soueraigne authoritie of the makers and authors thereof, and for the necessitie of the word it self, to maintaine Gods promise and mans dominion ouer brute beasts. *Aretinus* a man, or rather by morall metamorphose a beast of a most viperous & hellish spirit, in all kinde of diuelishe impiety *Vnicus*, and otherwise not so, in which respecte like enough neither *Gesner* nor *Simler* iudged him worthie to come into their libraries amōg other writers, although some Italians his vngracious disciples haue called him, diuine *Peter Aretine*, porter of *Plutoes* diuinitie, or much like *Tullies* diuine wit of *L. Lucullus*, or *Ouids*, *God is in vs*, and *Romish* diuinity, which may euer haue a new stampe
from

from his holines, and other such Rhethoricall and poeti-
call lauish hyperboles, he, I say of all other, was the ar-
rogantest rakhell, and rankest villen, sauving your reue-
rence, that euer set penne to paper, like cursed Sodo-
mites, iesting and sporting at that which good men in
naturall modestie are ashamed to speake of. *Gen. cap. 19.*
vers. 4, 5.

His horrible most damnable booke of three impo-
stors, & his impudent infamous Capricio, or Apologie
of *Pedraslice* prooue him *ἐκφυλακτικόν*, a very incarnat
deuill you may call it, and one *Martin-marprelate* of late
hath done such a kinde of worke for very *ἐκφυλακτικόν*, and
nothing els. But *Aretine* spake ill of that heauenly God
he knew not, and perished through his owne carnall
corruption, as *Peter* the true Apostle hath deuined, as
it were, of this outcast, *1. Epist. c. 2. v. 12.* whose delight &
venerie was his death, as the tribe of *Beniamites*, not on-
ly the citie of *Gomorreans*, gonorreans was destroyed
for this sin, *Judges c. 19.* when God had giue him vp vn-
to vile affections, whereby hee left the naturall vse of
women, he burned in lust toward men, and wrought
filthines with men, *Rom. c. 1. ver. 24, 27.* a shame it is to
name those things which are done of such men in se-
crete, *Ephes. c. 5. v. 12.* Now God for his Christes sake
keepe all students, and all Christians from any such de-
perate minde, from such monstrous and vnprofitable
singularity: and out vpon al such Sataniish bookes, that
are printed I thinke in the deuils name, and goe about
euen like hungrie beares, seeking whom they may de-
uour, as it were in very extreme contempt of the lambe
of God, of the grace of God, of euerlasting trueth, of
that most blessed vnion and singularity of true faith.

Egypti-

*Egyptians are a vaine generation, and fitter to innouate matters then to gouerne present things, saith Q. Curtius l. 4. the pictures and patterns of our frinolous Atheists and Reformers, both in this point very Gypsies. Yet Machiavel not so ill as Arétine, yet Machiavel too ill, God knoweth. this vnchristian master of policie, rayfing vp Nicolaites now of his stampe, as Nicholas an Apostata did among the seuen Deacons, is not afraid in a heathenish & tyrannical spirit, l. 2. of warly art, in the person of Fabricio, to accuse the gospel of Christ, and the humilitie of the lamb of God, for the decay of the most flourishing and prosperous estate of the Roman Empire, which fell by the owne idlcnes and follie, as himselfe confesseth l. 7. and as other estates are ouerturned by it, the mother, and nurse, and wife of all euil, saith my honourable Lord of Essex to his Souldiers, a mother that beareth none but bondemen, a nurse that feedeth none but dulpates, a wife that marieth none but vnthrifs. His discoursiue accusatiō is in many mens hands, & I would to God the intended effect of the discourse were not in some mens harts: howbeit, the same is learnedly cōfuted, not only by a religious french protestant, whose commentaries are extant, written *ex professo*, against Machiavel and his antichristian groundes of gouernment, but also by no vile Papist, much named and read among students, I meane *Orosius* in his *Nobilitate Christiana*, l. 3. where it is notably proued by many worthy, diuine, and humane histories, that christian humilitie and the profession of the lambe of God, is not any hinderance to the right fortitude befeeming the people of God; but rather a very great and principall furtherance of their valiant and inuincible acts, in fighting Gods owne battels, and seeking not their owne*

O

glorie,

glorie, but the kingdome of *Dauid*, the kingdome of *Israël*, the kingdome of *Christ*, euen as *Dauid* himselſe fought moſt manfully for the eſta bliſhing of that kingdome in the name of the liuing God, ouercomming valiantly not onely mighty champions and huge Gyants in that defence, but alſo vanquiſhing and ſubduing his other foes the enemies of God in infinite numbers, before him, behinde him, and round him, as appeareth notably in the bookes of Kings, in the Chronicles, and in his owne *Pſalmes*.

And to omit the handling of militar vertues, it is moſt certaine, that no man is more carefull to doe his dutie, then a chriſtian cōſcience, no man more harty in doing it, then a chriſtian faith, no mā more truſty, then chriſtian charity, no man more conſcionable, more faithfull, more charitable then a true chriſtian man: and that ſecretary of hell, not only of Florence is forced to confeſſe in ſome places *l. 1. diſp. c. 11. vpon Liny*, and elſewhere, but moſt emphatically in his proeme to *L. Philip Strozza*, by vehement and zealous interrogation; *In whom ought there to be more feare of God, then in a warriour, which euery day committing himſelfe to infinite perils, hath moſt neede of his helpe?* A right Italian ſentence, a notable word, a fit preferue againſt the other venims which this Spider gathered out of old philoſophers and heathen authors; for that is the wit and diſpoſition of our reſormative age, to gather precepts from thoſe things which our forefathers in their learning iudged no better then obiections, and to ſtudy thoſe matters for praetiſe, which were firſt taught them for their ſafety, by knowing and auoiding them, and to gather common places of mens certaine and ſuppoſed errors omitting their vertues and commendations. But I cannot

now

now stand to debate any such particular point or seuerall branch of Antichristianisme. he is already confuted sufficiently by the generall testimony of all good consciences, and by the vniuersall hartly consent of all godly and manly christians, as it may also please God, at his gracious pleasure to worke in many other not yet regenerate, that now account too well of him. Be not deceiued, God is not mocked, for whatsoeuer a man soweth that shall he also reape: for he that soweth to the flesh, shall of the flesh reape corruption, but he that soweth to the spirit, shall of the spirit reape life euerlasting. *Gala. c. 6. v. 7, 8.*

Gods works are great, and mighty, and wonderful, and exceeding admirable euen aboue the capacitie of the wisest and profoundest minde in the world: yet are his mercies aboue his works, and the depth of his mercies far more wonderfull then the height of his works. O mercifull Lord, open the infinite fountaines & fludgates of thy vnspeakeable mercies, and touch the harts of so many as are not vtterly obdurate and reprobate, with the finger of thy holy spirit, euen to the final reformation of the prodigall sonne, and ioyfull recouery of the lost sheepe, so farre as it is possible for strayed sheep to haue any portion in the sheepfold of the lambe of God. Thy holy seruants and prophets assure vs of the most happy condition and blessed estate of the kingdome of Israël, the kingdome of *Dauid*, the kingdome of Christ; ô let thy kingdome come, and let thy will be done in earth, as it is in heauen. As for such vncircumcised Philistines, such blasphemous Goliahs, such rebellious Achitophels, such vnnaturall Onans, such wicked and desperate Atheists, as I haue named, if any such re-

maine vpon the earth, as I feare me there are too many, and haply some among Christians, and haply some among schollers, fauouring too much of these vngratious schollers; Lord God, either speedily reforme the in the aboundance of thy mercy, so farre as they haue not committed that great vnpardonable sinne against the holy Ghost, or vtterly confound them with the yron rod of thy iustice, and teach other by their example to tremble at the mighty maiesty of their Lord God. Let them feeble the force of the liō of the tribe of Iuda, that would not see the goodnes of the lambe of God; let them tast the insufferable torments & horrors of damnation, that refused to enioy the most comfortable & blessed estate of saluation; thy mighty stretched out arme is not weakened or shortened; teach them to feare their God, either like good children, or like cursed creatures, dreading the horrible punishmēt due to their horrible sins.

It hath pleased God in all ages, by the mouth of his Prophets vnder the law, and by the mouth of his Apostles vnder the gospell, to winne infinite thousands to vnfayned repentance, and to the faithfull worship of the true God, as manifestly appeareth, partly by the ancient histories and prophesies of the old Bible, & partly by the gospell and Acts of the Apostles in the new Testament. In the primitiue Church the number of conuerts, and confessors, and zealous Christians, and martirs was infinite: paganisme, idolatrie, blasphemie, infidelitie, and heresie gaue place to christianitie; the mighty power and firie operatiō of the holy-ghost is exceeding wonderfull; innumerable multitudes were dayly and continually gayned to the church, as *Augustine* by the zealous, and eloquent, & deuout, and learned

ned Sermons of *S. Ambrose*, was reclaymed from his heathenish philosophy, and manichisme, and became a good Christian, a zealous doctor, a godly Bishop, a reuerend father, as his bookes of confessions doe testifie, from the thirteenth and fourteenth chapters of the fift booke, vnto the end of that worke.

I might declare the like conuerſion of infinite other, but his example is moſt famous, and the matter it ſelfe moſt euident; the kingdome of darkenes ſtouped to the kingdome of light, Satan yeelded to Chriſt, the world, the fleſh, and the deuill were cōquered by the lambe of God, and great hope appeared of the very vniuerſall eſtabliſhment, and catholick peace of the Iſraëticall kingdome. But Satan cannot ſleepe long, hee and his helliſh angels muſt play their parts, the malice of the deuill lyeth in continuall wayte, to intrap and intangle the ſoule of man. Satan is a cunning and ſtrong aduerſarie, and euer ſtriueth to increaſe his Synagogue and route of infidels, of Atheiſts, of Gyants, of Heretikes, of Apoſtataes, of Schiſmatiks, in euery dangerous and peſtiferous kinde, that iniquitie might haue the vpper hand. Alas, his malice and craft preuayle too much, ô God, when thou ſeeſt thy gracious time, confound all his peſtilent craft and malice, good lambe of God, take away the ſinne of the world, euen this horrible and abominable ſinne of the wicked world: thy goodneſſe is aboue all the naughtineſſe of the world, we are not to limit or reſtraine thy omnipotencie, ô good God, be mercifull vnto vs wretched ſinners, euen where our ſinnes deſerue hell fire, and vtter damnation. The world is wicked, the fleſh is frayle, the deuill is buſie, man is man, and man is ſubiect to all imperfections and

vices, to all infirmities and sinnes, to all lewdnesse and naughtines, euen to that great and most horrible sinne of blasphemie, infidelitie, and atheisme, it is the only direction of thy grace and holy Spirit according to thy word, that can keepe vs within the bounds of good order, of good conscience, of good faith, of good christianitie, of god zeale toward the lambe of God: without which zeale what are we but the children of wrath, the sonnes of iniquitie, the impes of perdition, the mébers of Satan, the ministers of Antichrist, very wretches and atheists? We are called Christians, ô make vs true christians, ô regenerate a new heart in vs, a right christian heart, wholly and sincerely denoted to the lambe of God.

The kings of France affect the stile and title of *most Christian*, the kings of Spayne haue beene tearmed *Catholici*, our Kings and Queenes of England haue lately beene called *Defenders of the faith*: ô good God, make al good kings, and all good Queenes throughout al christendome, and all their Subiectes, most Christian, Catholike, Defenders of the faith, and suffer not any, christian or vnchristian foole to say in his heart, there is no God, there is no such lambe of God that taketh away the sinne of the world. But aboue all other, & beyond all other, iwoe be vnto thee Antichrist, thou great enemy of Christ, thou whore of Babylon, thou abomination of desolation, thou holy father of infidelitie and reprobation, thou vngodly god of perdition and damnation, being the head of all euils, not for time and influence, as *Aquinas* distinguisheth, but for that perfection of malice which is in thee by deuilish effects. *Part. 3. Quest. 8. Artic. 8.* Some thinke thee to be the Turke, as
Melan-

Melancthon in his common place on the fourth commandment: some the Pope, as *Chemnisius* in his Examen: some both, *Draconites* c. 8. *Dan* and *Maïor* vpon the Epistles to the *Theſſalonians*: some neither, as they which couëted *Nero*, or one of the tribe of *Dan*, or *Luter* to be he. But god knoweth, the prophesies of *Ierem.* touching the fall of *Babylon* in the 5. ca. throughout; & the prophesie of *Daniel* touching the king of lust and self-will, c. 11. v. 36. c. 8. v. 23. and the reuelation of *S. Iohn* touching the same fall, c. 17, 18, 19. and the description of the great whore, the mother of the abominations of the earth drunken with the bloud of the saints and the bloud of the martyrs of *Iesus*; together with that declaration of *Antichrists* comming before the day of *Christ* sette downe by *Saint Paul. 2. Theſſal. cap. 2. vers. 4, 8.* and other like Textes are by the censure of the foundest iudgements, examining all circumstances and appendices of that Text and that Reuelation, most sensibly and visibly verified in the See of *Rome*, and in the Pope the great bishop of that See, whose intolerable pride tyrannising ouer all the kings and princes of christendome, and exalting himselfe aboue all that is called *God*, is gone before, and whose ruinous shame foloweth after, when it shal please *God*, inuincibly to establish the kingdome of *Christ*, *Dan. c. 2. v. 45.* and vtterly to ouerthrow & desolate this kingdome of *Antichrist*, the man of sinne, the sonne of perdition, the aduersary of *Christ*, as *God* sitting in the temple of *God* and bearing himselfe for *God*, as *S. Paul* writeth of him in the same epistle to the *Theſſalonians*, Let any indifferent diuine not ouer partially and vnreasonably transported with blind affection to that see, vpright-

vpriightly and sincerely discusse the proper effects and accidents of Antichrist, and I assuredly belecue, he shall not finde the like concurrence of those actions and qualities in any other creature but in the Pope, whose doctrine, discipline, and whole regiment is notoriously knowne, and whose corrupt liues displaid to the world in that high degree of their intollerable abomination euen in the temple of God, reueale a very incarnat Antichrist, whose ecclesiasticall supremacie had nigh hand abolished all good ecclesiasticall doctrine and discipline.

But this common place of Antichrist, and the whole anatomy of his ecclesiasticall doctrine and discipline, requireth a larger discourse, and may minister plentiful matter, not of one treatise, but of many treatises, and whole volumes, as already hath done to many notable learned men and some diuines in England. I for this time am to leaue Antichrist with those other profane & diuelish Atheists, accounting no better of him then of them, but rather abhorring & detesting him in greater measure then any of them, or then al they together, by how much hee hath beene a greate enemy to the lambe of God, more then any other. I hasten to the rest, yet I beseech you marke what the Prophet *Esay* saith against the idols of the deuil, and for the lambe of God, *c. 46. v. 1*. *Beel is fallen, Nebo is broken downe*, whose images were a burden for the beastes and cattle, to ouerlade them, and to make them weary; they are sunke downe and falne together, for they cannot ease them of their burden, therefore must they goe away into captiuitie.

So farre against idolatrie; then Christ the lambe of God

God speaketh prophetically, as it were in his owne person, *v. 3.* Harken vnto me ye house of Iacob, and ye that remaine of the house of Israel, whō I haue borne from your mothers wombe, and brought vp from your natiuitie. It is I, euen I, which shall beare you vnto your last age, I haue made you, I wil also nourish you, defend you, and saue you.

And seeing our last mention was of Antichrist, marke also I pray you, how the same Prophet in the very next Chapter, or rather God by his Prophet, more particularly and specially menaceth Babylon, that is, Rome, *v. 1.* But as for thee thou daughter, thou damsell Babilō, sit down in the dust, sit vpon the ground, there is no throne, o thou daughter of Chaldaea, for thou shalt no more be called tender and pleasant, thy filthinesse shall be discouered, and thy priuities shalbe seene, for I will auenge me vpon thee, and will shew no mercie vnto thee as I doe vnto other. Our Redeemer is called the Lord of hostes, the holy one of Israel, sitte still, holde thy tongue, get thee into some darke corner, o daughter of Chaldaea, for thou shalt no more be called Lady of kingdomes. I was so wrath with my people, that I punished mine inheritance, and gauethem into thy power, neuerthelesse, thou shewedst them no mercie, but euen the very aged of them didst thou sore oppresse with thy yoake, and thou thoughtest thus, I shalbe lady for euer, and besides all that, thou hast not regarded these things, nor remembered what was the ende of the Citie Ierusalem.

Hear now therefore, thou delicate one, that sittest so carelesse, and speakest thus in thy heart, I am alone, and without me there is none, I shall neuer be widow,

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nor

nor desolate againe, yet both these things shall come vnto thee vpon one day, namely, widowhood and desolation, they shall mightily fall vpon thee, and so forth, as consequently followeth in the same chapter, to the same effect, of much trouble, mischiefe, ruine, and a so-daine vtter destruction and ouerthrow menaced against Babylon, for a time the Lady & Emperesse of the world, that is, Rome. A notable caueat for Antichrist, that is, the Pope and his adherents, if they would be so graciously wise to foresee and conceiue their owne miserie and destruction: but it is said in the very same chapter, v. 10. Thou hast trusted in thy wickednes, and hast said, no man seeth me: but thine owne wisdom & cunning hath deceiued thee, and so forth.

And no doubt, euen so it goeth with all the members and impes of Antichrist in what degree soeuer, that any way oppose themselues against Christ, or any way blaspheme and deface the lamb of God, they may seem wise and cunning in their owne eyes, in their owne stubburne wilfull conceite, but extreme ruine, and miserie, and perdition, is the finall reward of all such wisdom and cunning, euen in the mightiest Lordes and Princes, and Emperors, and Popes of the worlde. For euery one that heareth my word and doeth it not, saith Christ himselfe *Math. 24. v. 26.* shall bee likened vnto a foolish man that buylt his house vpon the sand, and the rayne descended, and the floods came, and the windes blew and bet vpon that house, and it fell, and great was the fall of it. Euery one, saith Christ, how great so euer he otherwise seemeth to the worlde, euen the great Turke, euen the great Pope, euen the greatest of all, amongst the greatest of all. A foolish man, a foolish end;
a proud

a proud man, a proud end; a wicked man, a wicked end; an vngodly and godlesse man, a wretched and horrible end, full of all woe and vtter destruction both of body and soule. Men cannot gather grapes of thornes, nor figs of thistles, saith S, *Luke c. 6. v. 44.*

Good brethren, let vs actually and particularly apply this generall doctrine vnto our selues, whereof otherwise we haue no proper vse, but a common wandering thought, voyde of that singular fruite and effect which the word of God is to worke personally in eue-ry one that hath his name registred in the lambs booke of life. Let vs geue diligent care vnto Christes worde, and follow the same accordingly, least we be truely compared to that foolish buylder. Let vs harken vnto him with the house of Iacob, and the remaynder of the house of Israël, who hath borne vs from our mothers wombe, and brought vs vp from our natiuitie, who hath nourished vs, defended vs, saued vs, taken away our sinnes, and made vs blessed: for blessed is the man vnto whom no sinne is imputed. Let vs vnfeignedly & faithfully imbrace our redeemer the Lord of hosts, the holy one of Israel, who hath reuealed, and shall reueale the filthy fornication of Babylon, as he hath confounded, and shall confound the outrageous pride of that citie, and aduaunce his mount Sion aboue the mount of Esau, or the tower of Babell. Vpon mount Sion shall be deliuerance, and it shalbe holy, and the house of Iacob shall possesse their possessions, and the house of Iacob shall be a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shal kindle in the, and deuour them, there shalbe no remnât of the house of Esau, for the Lord hath spoken it, saith *Abdias, v. 17.*

Let vs remember, what *S. Iohn* writeth in his *Revelation*, *c. 17. v. 14. &c.* Ten kings shall giue their strength and power vnto the beast, which ten kings shall fight with the lambe, and the lambe shall ouercome them all, for he is the Lord of Lords, and King of Kings, & they that are on his side are called, and chosē, and faithfull. Let vs assure our selues, that he it is and none but he, that can and will mightily deliuer vs from the forenamed mischiefe and perdition threatned by the prophet *Esay* and all the rest of the holy prophets. Let vs continually call to minde that godly and heavenly counsell of *S. Paul*, *Coloss. c. 3. v. 8.* put ye of al wrath, all fiercenes, maliciousnes, blasphemy, filthy communication out of your mouth, lie not one to another, seeing ye haue put of the old man with his workes and haue put on the new man, which is renewed into knowledge after the image of him that made him, where is neither Greeke, nor Iewe, circumcision, nor vncircumcision, barbarian, Scythian, bond, free, but Christ is all in all. O let vs euer and euer meditate vpon this and such Christian instructions, o let vs euer and euer practise them, and performe them to the vtermost of our indeuour & power in Christ, in whom onely we are powerable to doe his gracious pleasure, and to make our selues ready for our inheritance in his most blessed kingdome. Let vs daily and howrely looke to our selues, & pray for our selues, and pray for one another, that we be not led into temptation, but deliuered from euill, and namely from the forenamed horrible euill of blasphemie, idolatrie, infidelitie, Paganisme, Atheisme, and all such like diuelish abomination, the very worst and most damnable effect of Antichrist himselfe, of Belzebub himselfe. Let vs
humbly

humbly and zealously pray vnto Christ, to make vs like that wise man in the gospell after *S. Matth. c. 7. v. 24.* which built his house vpon a rocke, and the raine descended, and the floods came, and the winds blew, and beat vpon that house, and it fell not, because it was grounded vpon a rocke, euen the word of Christ, the voice of the lambe, the gospell of saluation, true faith with true charitie, good beliefe with the effect of good workes, as the good fruit of a good tree, according to Christs owne preaching in his gospell, in the same chapter, *v. 17, 18.* Let vs studie, not to be seruants and scholars of infidels, but the sonnes of the prophets, euen such sonnes and disciples of the prophets, as *Samuel* taught at his schoole or vniuersitie at *Naioth* in *Rama*; *1. Kings c. 19. v. 20.* and as the two most wonderfull prophets *Elias* and *Eliseus* taught in their cities and vniuersities at *Bethel* and at *Iericho*. *4. Kings c. 2. v. 3, 5.* and as such other godly prophets taught in their seuerall schooles & townes, and namely the most noble euangelicall prophet *Esay*, who is reported to succcede *Eliseus* in that most worthy propheticall function. Let vs not belecue euery spirit, but prooue and discern the spirits, whether they be of God or not, for many false prophets are gone out into the world; hereby shall yee know the spirit of God, euery spirit that confesseth, that *Iesus Christ* is come in the flesh, is of God, and euery spirit which confesseth not, that *Iesus Christ* is come in the flesh, is not of God, and this is the spirit of *Antichrist* of whom ye haue heard, how that he should come, and euen now already is he in the world, saith *S. Iohn 1. c. 4. v. 1, 2, 3.* where he also addeth this ioyfull comparison, *v. 4.* Little children ye are of God, and

haue overcome them that are not of God; for greater is he that is in you then he that is in the world; they are of the world, and therefore speake they of the world, and the world heareth them; we are of God, hee that knoweth God heareth vs; he that is not of God heareth vs not; hereby know we the spirit of veritie & the spirit of error. thus much *S. Iohn* in that place.

O let vs still and still, more and more eschue & abandon this spirit of error, this spirit of the world, this spirit of Antichrist, and euer imbrace and acknowledge the spirit of truth, the spirit of God, the spirit of Christ. O let vs for the loue of God, for the loue of Christ, for the loue of our owne soules euermore seeke the lambe of God, follow the lambe of God, behold and imbrace the lambe of God, looke for the health of our bodies, the saluation of our soules, the safegard of both, not in, or from, or by any other, but only in, and from, and by the only lambe of God, repose our whole beliefe, trust, and felicity in the lambe of God, that taketh away the sin of the world, that redcemeth & saueth vs wretched and wicked sinners of the world, that with his owne precious blood hath paid the great ransom for the release of our miserable bondage and captiuiety vnder the yoke of sinne, and hath suffered that great insufferable passion due to vs sinners, to bring vs vnto heauen, vnto God, vnto himselfe sitting on the right hand of the father in all maiestie, power, and glorie for euer and euer.

Thus you haue a short confutation of those vngracious worldlings, that either with wilfull, or no better then beastly violence, or with witlesse & desperate blasphemy, or with fond and obstinate self-loue, haue pro-
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ued themselves the most indiscreet rulers, the most vnskilfull writers, the most vile and vngodly sinfull men that euer were called men, or euer liued in the world. I meane first those vngodly antichristian hellish Aristotelists, Auerroists Plinians, call them in word as they were in deed, men of more subtilty then surety, which denying the immortalitie of the soule, accounting it no better then heat and breath, mouing and remouing the body only, haue ignorantly and preiudicially denied the finall cause of Christs sorrowfull humiliation and glorious resurrection, which saued our soules from damnatio and death in the nethermost noisome deadly pit, the lake of torment, the prison of misery and all thraldome world without end: and defending the eternity of the world, iudging it without beginning and without ending (which vndoubtedly was fashioned & finished in six daies, as we surely proue by the *Genesis* of *Moses*, the wonderfull prophet of God, the wisest law-maker in Israël, the mightiest captaine of armes, by the Hexaëmerons of diuers both Greeke and Latin doctors and fathers, by our Apostolicke beleefe most steadfastly builded on God the father almightie, maker of heauen and earth, the sea, and all that is in them, at whose last comming the earth shall melt away like wax, and the heauens shalbe folded vp like a garment) haue defaced with all their might the maiestic of Christs ascension, and denied the eternitie of his last dreadfull iudgement, both which wee reuerence and magnifie with all godly loue and Christian zeale, hauing visiblie and faithfully seen the one with the Apostles eyes, and vnfaynedly looking for the other with liuely heartes, with spirituall hunger and thirst, with desire to leaue this

this mad and drunken world, to liue infinitely & raigne with him in euerlasting life.

Then I meane those hypocriticall Pharisees, those impious Iewes, and Iewish confederats, succeeding the heathenish infidels and pagans in course and time of yeares, but farre before them in all wickednes & sinne, in euery notorious iniquitie and enormitie, that did treacherously and sophistically seeke to vndermine Christ, and to take him in his words, that in the gall of bitternes and bond of impietie, mocked and spitte at him, and most grieuously and vniustly disgraced him, in spite of heauen and earth, of angels and men, euen as God had appointed in his secrete ordinance and wonderfull prouidence before the foundation of the world was layd: that in the pride and rage of Iudaisme, in the height of anger and depth of malice, whipped him like an outcast the sonne of God, crowned him with thorns like a mad bedlem the innocent lambe of God, nay led and perced, and wounded him to death like a hurtfull beast the triumphant king of angels and men, & mightie Sauour of the world.

But they soone felt the heavy intollerable hande of God for these so Iewish and diuelish abominations, and when their brasen faces would not blush, nor their iron heartes relent, the very stones of the temple were riuen asunder, the faire vaille was rent in twaine frō the top to the bottom, those senseles stones were more soft and pensiue then the Iewes, the dead carcases were more tenderly and mercifully affected toward Christ crucified at his one and last exclamation in one howe, then the elders of Iury were in all their life time, which heard many heauenly admonitions, diuers happy promif-

misses, sundry blessings and cursings, yet liued and died in their gaine sayings, being at last themselves as stones and carcases reiected, throwne out, and troden vpon, hauing their children and cities vtterly destroyed, and their land layd wast, and those mockings and spittings, that thorny crowne and vineger and gall, those nayles and that speare, and that crosse, and all the rods and crosses that were laid vpon Christ, haue euer since bene laide vpon them, being esteemed the most odious abiects of all men, the very roges and runnegates of the earth, against whom all men haue set themselves, euen as they oppose and set themselves against all men like Ismaelites and Edomites, more vile in Gods eyes then dunge and clay on the ground, and all good and godly Christians are inuincibly confirmed in Christian faith by the shamefull ouerthrow of those Iewish antichristians, which is come to passe according to the gospell of Iesus Christ, for his kingdomes sake and our endlesse comfort and instruction, to him therefore be prayse for euer.

Then I meane the Turkes and turkish religion, or rather hereticall superstition, that in steed of noble prophets on our side hath but one fugitiue monke, & but the same one false monke on their part to defend it against our so many learned and constant professours; that hath no history for his defence and in that respect condemneth historians, that could neuer get any sober and learned orator to maintaine his cause, and therefore disalloweth the graces and power of rhetoricke; that cannot be defended by disputation, and therefore forbiddeth all disputations; that is forced against his owne will & law, to prefer Christ before Mahomet, our mer-

cisfull king before his bloudie captaine; for honest and honorable birth, for vertuous and wonderfull acts, for blessed and heavenly translation, himselfe being borne basely, and liuing vitiously, and dying of lewd causes, more like a ruffian of the deuill then a prophet of God, as themselues confesse vnawares in their vaine Alcoran and doltish bible. His more then triple Dodecamechany, to the finall ruine of that tyrannicall kingdome and satanicall iurisdiction in Turkey, and to the building vp of Gods house in new Sion, to the benefit of his householders, his children and seruants, if they could once be so christianly wise, to forgiue their owne quarrels and forget that is past, and euer hereafter serue God & please him by fighting his battels, with a perfit loue and vnanimity among themselues, with a perpetuall hatred and magnanimity against such enemies, the souldiers of the flesh, the sonnes of transgression, now more then halfe wearied with their religion, and euer remayning in suspition and ielousie one of another.

Now God for his owne sake make them euer like *Oreb* and *Zeb*, and like to the princes of *Zeba* and *Salmana*, the God of our fathers confound their huge armies and militar powers, that they may fall vpon their owne swordes, that their armes of flesh may be broken, that all their beastly cruelties practised against good christians from Mahound to this present day may returne vpon themselues, that they goe hence and be no more scene, that their name may perish from among the children of men, that we and all our posteritie may sing with the seventh Angel mentioned in the Reuelation and with those great voices in heauen: the *kingdames of this world are our Lords and his Christes, and he shall*
reigne

reigne for euermore. s. 11. v. 13. but the Saracens shall not ouerrule him, the Paganisme of *Sergius* shal not deuour the Christianisme of the Apostles, seeing the gospell is dispensed in all parts of the earth, as much & more then the Alcoran, howsoeuer *Luter* in a furious imitation of *Micheas*, hath rapt out the contrarie, as if hee desired rather the name of a Prophet among the infidels, then of a friend to Christians.

Then I meane the blasphemous high-minded swelling Greekes, both Iulianists and Lucianists, both Emperors and Schollers, both mighty and learned men, whose naughty ende hath prooued their beginning naught: whose owne words of euident treason against God, haue iudged and condemned them: who are in account among godly wise men, as the poysonous flyes, or as dead dogs: who haue vanished like a vapor, and beene consumed like a smoke to nothing: euen as it pleased the Lord, so are these thinges infallibly come to passe, by whom is reserued for their last sentence, for their vngracious schollers, for their frendes and fauourites, a lake of brimstone, a gnawing worme, a consuming fire mingled with percing cold, for euermore. for thus were the Iewes curled for their malicious blasphemie against Christ in the time of his earthly and corporall humiliation, neither can these and other like them be in better estate, which crie out and rayle against him in these dayes of his eternall heavenly exaltation, as *S. Augustine* reasoneth truely vpon a text of *S. Matthew*. And what is become of those wicked Romans which I the named, but shame and discredit, reproach and confusion among all vertuous & well disposed christians? they might for their stile and phrase haue purchased

our lyking; for their graue and politike gnomes haue beene in good account among good men, whereas now their malcontentship against Christianitie, and their hauty and scornfull attemptes against Gods annoynted, together with their disdainfull termes against our Christian profession and professors, haue cast their works into great contempt, that might els haue been in greatest price, because *no honest man will in conscience approve false famous libels, or any graue man can scarcely euen in reason beleue a lyer when he speaketh trueth, much lesse when he telles his owne tales: or any man shall not measure but like for like, and vpon compulsion compare themselves with their enemies, these sodaine slidings with the others wilfull fallinges, these suborned reproches with the others iudiciall penalties, true conuictions, vchangeable executions.* If they had beene of so vpright a nature, or of so ciuill nurture, to report all well of them, which did nothing ill or hurtfull to any, but were innocent lambs of God, they might haue otherwise then now they are, beene reckened with the best sort of best writers, and gotten our subscriptions as well as their owne friends commendations; but seeing their venim was so great and abundant, to thrust out their stinges and spyt out their ranknes at godly and heavenly minded Christians, they bewray the stocke and broode they came fro, euen the spawne of that old serpent and seede of Satan, and make vs al in good consciences freely to denounce and proclayme them, enuyers, deceyuers, falsifiers, to brand them with the marke of strong theeues for robbing Gods church, to set them in the blacke booke of damned soules, for defying and diffaming Gods owne militant teachers and messengers, which preach the
 trueth,

trueth, which spend their liues in defence of the word, which offer themselues a dayly sacrifice vnto him that gaue him selfe once a pure and perfect oblation for the and all, which honour both spirituall and temporall fathers without any grudging, because of Gods ordinance, and for conscience sake, which studie and pray continually for the perpetuall glory & honour of Gods Church, Gods house, Gods visible throne, which perswade some, and exhort all men to vertue, to deuotion, to loue of God, and loue of man: which drie vp their harts and braines day and night, euen to the decay of their owne health and strength, to heale the wounded and afflicted conscience, to confirme and stablishe the faith of their countrey, to abandon vncharitable & disobedient opinions, to bid men take heede of furious & tedious self-will, to remember they are as Gods small sheepefold in the midst of a Wolues forrest, to bee as doves among themselues without harme; and subtil serpents when the aduersarie commeth, to magnifie God for his manifold benefites, and to holde out the hand when he geueth his blessings, and euer to behold and worship the blessed lamb of God, that washeth away the sinnes of the earth.

But alas there are many strange errors abroad in the earth, and there are too many headstrong mainteyners of old paradoxes and newfangled nouelties, which either renew those antiquated trifles, or giue them a colour, a deuise and glosse of the makers, which are their craftes maisters and bondslaues. such men are girded and wrapped in with splene and brought vp cheefly in the chapters *De contradicentibus*, and so wedded and giuen to alter all statutes and turkisse all states, that they

are become plaine turkish and rebellious, vnnaturall countrimen and vnkind neighbours, they doe not behold and follow the harmeles lambe of God that euer most gratiouſly helpeth offenders, and bringeth them from deadly traines. I haue hitherto tolde of open, knowne, and professed enemies, I haue already confuted those notorious and famous antichristians, such as with a wild and wide throate, or infamous tongue and pen, haue without al manner of colourable or shadowed pretence, enhaunced themselues and their graceles wits, to deface the sonne of God, to disgrace the holy one of Israëll, that is the onely mediator betweene men and God, and the onely peacemaker betweene God & men.

Those mad-men blasphemers come to our gates, and defie our profession, we see them, wee reade and heare their notorious blasphemies, we abhor and curse them in the name of our God, as *Eliseus* that mighty Prophet in Israëll looked backward vpon the malapert and wanton children of Bethel, 4. *Kings* c. 2. v. 23. or as *Dauid* detested that vncircumcised Giant the rayling *Golias*, 1. *Kings* c. 17. v. 32, 34. and slew him though he were his Cosen german, as *Drusus* noteth out of *Prudentius* and *Philo*, being no better in his eyes then a great wood beare, yet these blasphemers more vnlearned and vnruely then all children, and more barbarous then all rude gyants and beares: this is the way of them, this is their foolishnes, and yet their posterities prayle their sayings, *Psal.* 49. according to the prophesie of *Abacuk*, ca. 1. v. 5. behold ye despisers, and wonder, and pearish yee, for I worke a worke in your dayes, a worke that ye shall not beleue though a man should declare it vnto you, which
word

word S. *Paul* confirmeth in his sermon made at Antioche, *Actes. 13. v. 41.*

BVt there remayneth yet a monstrositie and a craftie
antichristian practisser, not alreedy touched to the
quick, one and his mate compounded of many contra-
ries, to breede the more confusion in simple vulgar
wits, who like *Passanantius*, is content to be ridiculous
himselfe, so that his enuie in any sort make poore *Lyse-
tus* contemptible, that els perhaps had neuer bin kno-
wen, he is a boone companion for the nonce, a secrete
fosterer of illegitimate corner conceptions, a graue o-
rator for ruffianly purposes, a busie bookeman to helpe
the sworde, a rebuker of play, and yet making a play of
himselfe and all thinges, a rauening wolfe in sheepes
wool, a bloody massacrer and cutthroate in iesters ap-
parrell, a poste vpon hackney sillogismes to haue silly
ones geue him the way, yet like the reasons of *Lindanus*
which may most easilie and fitly be returned vpon the
replyer & his faction, with much more force of prooffe
& consequence, a religious pilgrim to gather heapes &
raipires of trash, a wilie fox in a lambs skin, first iesting at
mathematicall caps, as if round fashions were not more
mensurable and mathematicall then quadrates and ob-
longs, or an ace meane as a quater: then flinging at
manners, as if he cared for the which teacheth nothing
so much as malignity and detraction, at last fishing with
a golden hooke which is all predicables and predica-
ments with simonists, imagining his case and *Simon Fi-
shes* supplication to be alike, being directly opposite in
causes, in effects, in comparisons, & otherwise, he doth
not

not openly and outragiously in set words and coyned phrases, despise the lambe of God the sauiour and redeemer of Gods people, but closely and a far of prepareth his mines, and traps, and snares, playing secretly vpon *S. Iohns* words, counting them about ones loines a receit only for the collicke: see an impe of antichrist and hell, and reckoning all that hee doth vnto Christs flocke, as done to lambs, that will not once quetch, that vse to take all well, as if they were ordinary, common, woolly and fleshy lambs, and called lambs only of suffering, not of doing, as though all parts and ends of euery similitude should euer meete in one, and nothing were written of a lambe, but it must appeare in Christ, or any man should challenge that of God, which cometh of his appointment, not our, of his mercy, not our merite, to vse rightly, not to abuse. But Calumny in hir heat and furie calleth *Ioseph* an adulterer, *Daniel* a rebell, *Susanna* an whore, and *Christ Iesus* himselfe a nigromancer; yet wisdom is iustified of hir owne children: no greater enemies to vertue then humorists, a man must onely be iudge of that he knoweth certainly, the carnall Mammonist cannot rule and direct celestially things, they are as farre beyond his reach, as his skill is short of them.

This is the byway of some carelesse & lawlesse quidams, which make the holy and most reuerend worde of the only wise God, to serue their bastardy turnes & vn honest inuentions and intentions, and will not stick to say with the Gentiles, with the Iewes, with the turks, and such as are without God; that christians must take two blowes and not smite againe, that they are bidden, to forgiue their enemies, to blesse them that curse them,

them, to loue them that hate them, to pray for them that persecute them, to be like their Lord and master Iesus the lambe of God, not geuen to anger or defence more then he was, and more then a lambe is geuen to defence.

This is the groundworke and postulate of Cartwrightisme and Martinisme, without which all their doings are vndone, and with which Christianisme will soone be vanquished or abridged. Thus they teach other men their dueties, but thinke not on their owne dueties, they proue, if we must doe as God biddeth vs, they will not doe as God biddeth them: they force a generall text, *Matth. c. 5.* and thrust a rule made for all christians, vpon the clergie alone, from our obedience they inferre their owne disobedience, and thus they stamp a conclusion more against their owne Christendome, then the reuerence of the church: the Clergie men, those elect men, professe the innocencie of lambs, therefore we neede not feare to handle them at our pleasures, as though they were not Christians alike with vs, by baptisme and vow, by doctrine and policie, or ought not likewise to be harmelesse as lambes among their owne christian brethren. Euen so that prophane tyrant *Antiechus* reasoned with the godly Iewes of his time, and argued with them out of their owne law concerning the Sabboth day, that they must not defile and vnhallo w it with murder, with battle, with violent resistance, because they were better bee flapt downe like flies, and not hurt his men, then breake the law of their God, and incurre his displeasure, *1. Macab. c. 2.* And thus hath this sophisticall reformer peruer ted Gods word, he hath learned the elench which anger

moueth against patience in the Soules-fight of *Prudentius*, *Die here and weepe not, for wayling is against thy profession*, yea and behaved himselfe heathenishly and angrily, he vrgeth the surname of Christ, and the nature of a lambe, and then he telleth him and his preachers; That their wealth, their power, and strength shoulde bee no greater, then the power, the wealth and strength of a lamb, thus should he be pitomized, and thus should his flock be pistled.

Now marke I pray you, what end commeth on these and such men, and I beseech you cōsider the seat of the scorner, which cōmonly proueth like the seat, that old courtier *Hely* sat vpon. *1. Kings c. 4. v. 18.* Woe worth the blasphemie of *Sennacherib* & blackmouthed *Rabshakeh*, that cost the liues of an hundred foure score and fife thousand Assyrians, yea and the life of *Sennacherib* himselfe in the temple of *Nisroch*, by the word of *Esay*, but the sword of Gods angel, and his owne sonnes, by the praier of that good king *Ezechias*, *4. Kings c. 19.* Woe vnto that breach and derision of Gods Sabaoth, that caused *Gorgias* to flie, *Lyfias* to be driuen out of Iudea, the vanquishing of *Ephron*, the astonishment, and sorrowfull sicknesse, and suddaine death of *Antiochus* himselfe, besides the deaths and deadly woundes of their captaines and souldiers by the arme of the honorable *Machabees* reuengers of Gods Sabaoth. *1. Macha. c. 4. 5, 6.* and what surer plague hath *Anger* then hir selfe, which killeth hir selfe with hir owne weapons? And woe is likewise to this counterfait reformer, that opposeth his *Scriptum est* against the clergy, as the tempter his patterne opposed his *Scriptum est* against Christ. for how can he escape the vengeance of God, that maketh a iest of

of descent vpon our Messias the mighty lion of the tribe of Iuda, because he is otherwile analogically called the meeke and louing lambe of God? let him be sure, he shall neuer flie from the presence of this lambe, neither shall he euer hide his head safely from him, whom he thus lambbacketh and abuseth in his paltry reformatiue and ironickall discipline, no more then *Martin de Pester* did in Gaunt, that suddainly died in the heate of his secretariship going about to sweare men against the gospel, or then *Martin Sward* did in England, who died like a theefe among traitors, when he would haue deposed king *Henrie* the seueneth by a set battel, to install a counterfet in his place.

But in heauen all honour is giuen to this lambe of God, that sitteth on the throne, saith *S. Iohn* in his Reuelation; and if the heauens obey him, the earth cannot withstand him, but all his tempting, despising, and ironising reformers shall laugh, and perish, & be laughed at, and such as know not, or feare not the lambe of God shalbe put to confusion for wishing him euil. Neuertheles this glozing theologer and priuy vnderminer that would in these daies with his creatures dig vp our Church, as moules and frogs haue in old time vndermined faire and strong townes, according to some old and credible historians, is in his earthly labours & fennish coaxations perswaded for want of meekenesse and charitable insight, that he doth God great seruice and honour, to open his wide throat: ô an *Aristophanes* might best handle him in his kinde, to set vp a newe house in the old roome, to take downe & build vp that is well builded already, as truly appertaining to him and his presumptuous scismaticks, as the reforming of

the temple of Ierusalem pertained vnto Herode, or the burning of incense belonged to *Vzziah*, who were both too bold & lofty in heart, and so perished in their confidence and vsurpatiō. 2. *Chron.* 26. He might haue learned euen of *Numa* an heathen prince, *lege* 23. That religion publicke is not subiect to any one; or of king *Martius*, *lege* 1. That religion is no priuate inuention; and not exceed them in blind ignorance, who thought in naturall reason: that none is aboue God or mens soules, to make them what he alone listeth, as *Plato* by the same light of nature sawe, that self-will in religion which he termeth *ιδιολογισμους*, is the roote and originall of all mischiefs and inconueniences. *l.* 10. *de legibus*, a booke made purposely in honour of diuine matters according to the naturall light of so learned a philosopher.

He thinketh himselfe the preacher of humilitie and christian libertie, as one *Wall* thought himselfe too in the daies of king *Richard* the second, when as in plaine euident prooffe he hindereth one special cause thereof, I meane the authoritie and reuerence of Gods diuine lawiers and gospellers, as he that readeth the third epistle of *S. Cyprian* will certainly iudge, and would make them of true shepheards very mercenaries, of right patrons right beggers, of mē in greatest account by law of nature, by law of grace, by all true law of reason & conscience, men of small reputatiō & triobolares, mē of smal power, of smaller abilitie, of least soueraignty in vertuous exercises, of christian magistracy, of ecclesiasticall hospitalitie, of godly correction. So *Iulian* their Emperour tooke away the reuenues of the church, that it might be the lighter and nimbler to flie into heauen, as
he

he said, blessed are the poore, for theirs is the kingdome of heauen; whereas Christs pouertie is an example of humilitie as well for temporall christians as for spirituall, vnles the laity will loose the name & nature of christians, and bequeath it onely to the clergy, which is in the higher sort very poore & needy in respect of those domesticall and politicall acts which are regularly belonging to them, and in the lower sort, with reuerence be it spoken of so good a company as that is, or may be, when God shall in mercy amend patrons, most wofull and miserable in respect of that prouision which is necessary for him that would not be defectiue in his own profession. If either be insufficient for life or learning & altogether vnworthy of their liuing, there are a great number sufficient enough that in peaceable and militar gouernment could supply their wants.

O sweet country and countrimen, let the inheritance and succession remaine in the linage of teachers, vnlesse you will haue learning leaue the earth and returne to heauen, where aboue all principalities it is adored and is named no lesse thing then God, then the word, then maker and ruler ouer all. For this reformer, which is no better then a blinded and hardharted guide may say, *he loneth Christ the word*, but you, and I, and all good christians may hardly beleeeue him because we must iudge of a tree by the fruite, and neuer call it an apple tree that bringeth forth crabs; wee must neuer imagine he can loue and allow Gods lawes, which hateth and disalloweth the true preachers thereof, and because I am assured, that he cannot shew you, or me, or any Christian another rule and example of better credit, then the law of the Lord, and the gossell of his lambe, both which

are euer in building, not in spoyling the church, in helping euer, not in beggering the brethren, in dooing good to all companies and honest societies, not in vndoing any, in giuing to *Cesar* & giuing to God, & not giuing that distinct part to *Cesar* that is due to God, seeing all that *Cesar* himselfe hath is due to God. If this truth be vntruth, if this light be darknesse, yet all scismaticall Tees, and such Cees, and such Ems in the world can neuer disproue it, shall we once thinke, that this, or that one man who is in some mens and womens supposes of a most od dispositiō and rare iudgement, hath more knowledge in gouernment then *Moses* had, the lawgiuer of Gods owne elect people so peculiarly and wonderfully called and chosen? or will any peeuish vaine and factious tongue on that side once say for his life, that maister Reformer knoweth in his wisdom better then did *Salomon*, what is best belonging and behouefull to the Church Christs beloued spouse? or may the zealous bounty of Christian Emperours, the deuoute giftes of noble and godly Princes, the liberall adoptions of magnificent and mightie men, bestowing worldly goods on heauenly vses, and bequeathing mortall heritages to immortal seruices, may these lawfull, and iust, and successiue possessions, priuiledges, and charters, and codicilles of ecclesiasticall endowmēt and maintenance be once abrogated? ought all these liberties and prerogatiues to be made voyde, to be disannulled, and brought vnder, then which none can be, or should stand in more full strength and vertue? for Bishops, and vnder them Elders, ought no lesse to bee reuerenced of all christened soules in the churches, then fathers are of their children in the familie, as He-

resba-

resbachius writeth in his *Christiana iurisprudencia.*

But the liuing Lord of heauen, and God of peace, the God of our forefathers, and king of all kinges, preserve and arme his owne christian children from that outrage, from that desolation, from such abomination standing in the temple of God, where it ought not, frō such heathen, turkish, martinish, and carterly brutish raine, and make vs like his owne *Moses*, like his owne *Salomon*, like all his owne godly gouerners and Christian Princes, and other good men of his owne in all ages, not like any other vnlike them, that maintaine seminaries of schisme and malignitie, that hatch the Cockatrices egge, and weaue the spyders webbe, and woulde make men beleue, they are for their eating and wearing, which in finall prooffe would eate vp and weare them out, to the poysoning and vndoing of theselues, of the whole Realme, and of the whole world too, as may easily appeare to them which can compare consequents and antecedents together.

Then looke not to them, but looke into Gods owne holy and faultlesse booke, the onely chiefe doctōr and reformer of gouernment, that is by Gods gracious prouidence more common among vs, then it was with grandfathers in England by print, by translation, by expositiō & meditatio: in which booke we know the euer lasting will and testament of God more then they did, & wherin we learne all that pertaineth to our direction and instruction for all spirituall and temporal iurisdictiones and regiments whatsoeuer. Here you haue, and you reade, or may haue and reade, the Oecomenickes and Politicks of the Hebrew common-wealth, which is the most auncient and excellent of all other, as *Sigo-*

nus wryteth in the yeares of his best and ripeſt iudgement, when he had intreated vpon the Athenian and Roman common-wealth in his younger dayes, and by which the moſt and beſt Nations of the earth haue bin taught and ruled to this preſent day, in all good counſels, in all great affayres, in euery good intendment, or order in perſonall, and actionall. and reall cauſes. In this heauenly and righteous booke, the ſame hande of *Mofes* which gaue the Hebrews lawes from aboue, and ſaid, Thou ſhalt not ſteale from the Clergie or Laitie, thou ſhalt not couet thy neighbors houſe, or any thing that he hath in the church, or out of the church; doth alſo inſtitute and ordcyne, that the meaſure of the ſanctuarie ſhould be much more then the meaſure of the congregation, and the weight as much more againe, the ſanctuarie ſeruing God and, his miniſters the Elders of the Leuites and the high Prieſt ſet ouer them, the other belonging to the people of Iſraël, and other tribes only among themſelues, who reckoned in their accounts to the tribe of *Leuie* two for one, and double for ſingle, as the ſicle and talent of the Sanctuary was as much more as the ſicle and talent of the congregation, the cubite much more, euen a hand breadth, which is named a great cubite, *Ezech. c. 41. v. 8. c. 43. v. 13. Exodus c. 30. v. 13. Leuit. c. 27. v. 25. Num. c. 18. v. 16. Cenaliſ tomo, 5. fol. 87, 88, 89. and tomo 9. fol. 133, 134, &c.* Whoſe zealous example and godly deuotion, all good men and women that loue God and his rulers, ought readily to followe, yea much more willingly and earneſtly in this light of the trueth, that ſhineth out among vs nowe, then other did in time of ignorance next paſt, whoſe reddineſſe notwithstanding was more forwarder then
our,

our, least we learning more, and doing lesse then they, be beaten with more terrible and wofull stripes, according to Christs owne sentence in *Luke c. 12. v. 47.* Neyther yet *Moses* the soueraigne teacher and Lord of the Hebrews staid there, but God bad him command the people of *Israël*, and in them all true *Israelites* for euer, to giue the cleaneſt, the pureſt, the fatteſt and luſtieſt of the ſacrifices of lambs, and goates, and other cattell, & the tenths and firſt-fruites of all fruite vnto Gods vſes, Gods ſeruices, Gods ſeruitors; and euery thing that belonged to the church and ſanctuary, both liuing and dead, both agent and inſtrument, to bee appointed in the beſt and goodlieſt manner that could be deuifed, beſide other certaine and determinate preſcriptions giuen indefinitely by God himſelfe, agreeing with that eternall ſtatute of *S. Paul 1. Cor. c. 14.* where laſtly he chargeth them in the name of the holy ſpirit, which he verily beleeued to be in him, both to keepe a good order alwaies, and ſpecially to haue a ſpecial care of adorning and bewtiſying it with all ſeemely ſupplements or additions, euen as the circumſtance of the place, or the time, or the perſon may deſerue and require.

In this conſideration, when the Hebrews vſed met-
tals for the ſanctuary, they were cleere and pure in the
higheſt degree; their wood muſt euer be that durable
Sethim, and the beſt or ſmootheſt; their oyle the ſwee-
teſt and cleaneſt; their frankincenſe the brighteſt; their
odors pleaſanteſt; their ſacrifices males & without ble-
miſh; their flower ſimilage and no meaner; their fruits
of the faireſt trees; the place of offering without all foul-
neſſe; the fatte muſt be the Lords, and if any man eat it,
he ſhal be cut of from his people; their muſick choiceſt

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of all sorts, harpes, and trumpets, and cymbals, and organes, and psalteries, and other instruments, together with lowde hartty voices; their vestures and garments of finest linnen, and finest silke furnished with gold and precious pearle; their workemen the most famous and cunning that could be gotten; the churchmen without deformities of body comely and cleanly, as it euidently and notably appeareth in *Exodus*, from the 25. chapter to the 32, and in *Leuiticus* almost throughout, and much elswhere. For seeing these outward and momentany goods are not our, but the good blessings of our God, lent and giuen vs for his vse and glory, then iudge I pray to whom they may so rightly or truly belong by way of dispensation, as to Gods owne spirituall and temporall ministers, which in all earthly and heauenly businesse and actions serue him and his congregation, him & his people, him and his saincts which excell in vertue, in higher and lower places of degree and title both in the church and out of the church, as those goods haue beene euer most plentiful since the world began with the godliest fathers of all ages, and namely most of all with those chiefe men, *Noa*, *Abraham*, *Iacob*, *Ioseph*, *Salomon*, *Iob*, *Ezechias*, and the rest, who neuer thought any goods too good for Gods Church; for his right hand is on them that feare him throughout all generations, as his children are right-handed one to another in all places and in all cases of truth and conscience.

Yet if these men in our white lilly mending dayes more diuine reformers forsooth and purer correctors of abuses then *Moses*, if these litle ones diuine ones descended from the bosome of father *Abraham*, or some better

better Saint, if better may be, for so they beare themselves euer with and aboue the best, that haue all zeale and all knowledge among them, and can spare or afford no morcell or parcell of these their two Spirituall graces for other pore men simple creatures in respect of such new creators, if they had bin in the time & raigne of *Moses* & *Iosua*, or rather very *Moses* and very *Iosua* were now in their times, for all must be drawne to M. reformers cōputatiō, & perhaps we shall heare news shortly, of another cōputation, & then we must say, in the yeare of reformation, 1, 2, 3, 4. & so on apace as long as it lasteth, be you sure of it, that they would in their pure quick fine Sybilline melancholy, the cause of Prophets and Prophetisses in *Agrippaes* minde, that neuer kept a meane, but was euer extreame, in writing magicall toys or dispraying all liberall and mechanickall arts, in extolling women aboue men, and suppressing almost euerie man with his owne excellencie in his Epistles, no vnfit master for these extreme reformers, haue sayde, and say vnto *Moses* and *Iosua*, euen as they said to our *Mosees*, and *Iosuees*, to our priests and rulers. For looke how *Corah*, *Dathan*, *Abyram*, and *On* rose vp before *Moses* and *Aaron*, and tolde them in their reformatiue discipline: ye take too much vpon you, why list yee your selues aboue the congregation of the Lord? we are all as holie as you, what *Moses* and *Aaron*? ye are too high. *Num. 16. v. 3.*

So spreaken our pure and holy ones reformers, so our holy and pure ones speake, euen thereabout as holie as *Corah*, and as pure as *Abyrams* conspiracie, and as pure and precise, as all honest conspirators: sober men in other times, who at the first euer pretended re-

formations and corrections of abuses, and then corrections and reformations of vices, and nothing but amending of vniust matters, corruptions, reliques: these haue a pleasure to water and dresse, and reuiue that withered oake, that *reformatoria quercus Ketti ducis*, adorning and adoring it as the only chiefe tree of the field and Forrest, euen in a precise iollitie to abase and ouercrow the famous planetree of *Xerxes*, or any other Dodonean shade, but they for all their numbers of voyces, their singular holines, or hollownes of heart, so cunningly hid, were deuoured of the earth, and swallowed vp quick, to the example and terror of all conspiring reformers euen to the worlds end, that now they should hinder the authoritie of Gods messengers no more, like those cursed Dathanites. And what became of furious *Ket*? and what is like to come vpon these practisers that can neuer see when they are well? Neither yet did *Moses* put of his zeale, or leaue of from enriching the holy Priestthoode in *Israël*, or from honouring their posterities successiuelly after his and their death, but hee gaue them the goods, and lordships, and dominions of many cities for themselves, and the lands and suburbs of them for their cattle and substance, *Num. c. 35. Jos. c. 21.*

No doubt at that time many rough mal-contents and enuious Reubenites spake among the *Israëlites*, as our hotspurres & *Rufi* say now among vs, *Church-bread is sweete*, that is, stolne thinges are pleasant, but heard they neuer of a sweete and pleasant poyson amōg their prouerbs, delightfull at the first, and at the last deadly? It is not Gods will, say they that know not the legacies of Gods will, that they should be troubled with such reuenyes, with such lāds & liuings, with so many loaves which

which might finde an armie to defend Israel, a number of lustie & choise valiant yongmen, a sort of experièced captains and souldiers of the best stampe.

Notwithstanding such a vulgar and plausible insinuation, the most prouident and heavenly law-gener *Moses* reproveth their rebellious and stiff-necked harts, he went forward in settling the ground of his godly government, because he by yeares and wisdom knewe better then they could tell him, that their youth is too rash to wish that which troubleth men: that their experience is vtterly imperfite: that greatest hotspurres are least conquerors: that a man is not deliuered by much strength: that armour and men are counted but a vaine thing to saue a countrey: that nations are not defended & preserued by the puissance & chivalry of the inhabitants, but that the wisdom & grauitie of learned mē, the counsell & vnderstanding of sober discret mē, that the firy zealous & heauēly minded man, like the priest *Phinees*, or the king *Iehu*, that moderation which is neither too high nor too low, halfe vp & halfe downe, euen in the mids, that Gods blessing bestowed on those that blesse him, is cause of al obediēce & peace at home, of all safetie and security in respect of forraine daunger abroad; that the head and heart must rule the hand and foote; that the outward partes must bee preserued by the inward, and preserue one the other mutually; that if they must needs take away goods from other men, their value should be stretched out against their heathenish enemies; and therefore he commaunded them in Gods holy name on the Eastside of Iordan in the land of promise, and in the same holy name the fathers commaunded *Iosua* his successor on the other side of Iordan in

the land of promise, they willed & charged their Tribes by the will of their God to whom they were al tributary, that fortie and eight cities with the granges, and villages, and suburbes, and all bounds and limits of them, should be allotted vnto the principall fathers of the *Leuites* out of their inheritance, which the *Leuites* God & their God had bestowed vpon them; among which eight and fortie cities were those six principal places of refuge & noblest sanctuaries of safegard for the vnwilling vnluckie slayer, euen those three cities within the riuer, *Chades, Sichem, Hebron*, and those three cities without the riuer, *Golan, Ramoth, Bosor*, standing in both the ends, and in both the middle parts of the land, that no tribe might be without the lordships of *Leuy*, that the land and mannors of *Leuy* might with greatest libertie lie in euery part, and on either side of the land of promise, the holy land, and patterne of all holy land, so far and so long as nothing was done without the lawes of *Moses* which were the lawes of God.

Now if it would please God, to open the eyes, and eares, and hearts of our tribes, of our hundreds, of our countie, of our shires, of our fathers, & rulers, that they might see and perceiue, heare and vnderstand, know fully & acknowledge freely, I say no more; yet I might well name our reformers a sort of new *Arrians*, that inuent lies against our spirituall lords, as they did against *Athanasius* deuise one slander of his abusing a woman, another of cutting of *Arsenius* arme, both which in the triall proued false and ridiculous, as those should doe if the libelling accusers were knowne, yet truth wil raigne though they die in the darke, and in another kinde of *Arrianisme* abuse Christs church impudently and profanely,

fancely, as if he were a man & no God, not caring whether it be true or not true that they write, so that the wauering and rude multitude voyde of deliberation and iudgement seeme to like it, for whose onely pleasures it is published in the rudest fashion, seeing al learned and ciuill men peacemakers abhorre it; but God almightie send a true spirite into them, that as new borne babes they may be children concerning malicioufnes, not in knowledge, or a new Iubilee in vs, and for vs, at his good pleasure.

These are Gods goods, Gods cities, Gods suburbs, Gods mannors, which he himselfe hath geuen, before *Constantines* donation no whit belonging to vs, as legacies of his first will and testament, to his owne holy and beloued Priesthood. Or if our rough smoothed brethren, which name they vse for a bayte, if our *Esaus* and *Nymrods* reformers hunters, if our temporizing temporall correctors mammonistes, these presumed and supposed iudges of eternall lawes, if they will in their wild and wily wilfulnes frustrate this constitution of God, if they care not howe short their daies may be vpon the earth which the Lorde hath geuen them, so that they may not honour their ghostly fathers, without whose authoritie they shall neuer rule Subiectes, or seruants, or children, but suppress and ouer-rule them: if they wil clayme and auouch a second wil or testament, and disauow and disclayme the old will and testament, cancell the auncient actes of Gods former registers, make a parlement act of their owne priuate, and in deede no better then apostumated braynes, which in the second consequence, and in the third depending thereon, concluding any way either simply or comparative.

rationely, *a causis* and *a partibus*, will certainly cast themselves and all other into a manifest anarchy, into all disturbance and vtter confusion: because the same objections against one state of spirituall Lords, may as iustly and more sensibly be deriued vpon secular Lordes of like degree. I say, if *Moses* eternall lawes, the very true lawes of God, be in these new reformations no better then temporarie and transitorie lawes, which were a deepe roote for atheisme, and a ground-worke for blasphemie, yet I hope these Martins will not make themselves worse then Pagans, being counted Christians, they cannot possibly, I trust, be so irefull and raging, as to exceede the profane Egyptians, who allowed their priestes no small commodities, in plenty of bread, of flesh, of wine, besides their domesticall immunities and priuiledges, whereby they spent nothing of their own, *neque è re domestica aliquid conterunt, neque impendunt*, saith *Herodotus* in *Euterpe*, and *Danaus* in his Aphorismes gathereth more from that second booke than I doe: they wil not for shame doe lesse for other christians, thē they did for other idolatrous Egyptians, *cap. 47. ver. 22. of Genesis.*

But in trueth, these reformers haue without trueth contemned *Moses* and *Iosua*, like *Iannes* and *Iambres*, and the Gibeonites in former times, God send them more of his grace and mercie, or the rewarde of those men, if it be his will: now will they also count *Ioseph* that heauenly politike guyde, that true patterne of politickes, a partiall and parciall iudge, and account him and his rulers al superstitious rulers, for not touching and buying the lands of the Egyptian priestes and fathers in the seuen yeares of intollerable dearth and famine, when all
other

other men of the Temporaltie sold euery man his land, his cattle, himselfe and all to buy bread. Surely those holy men of our so learned dayes and so christia peace, that put almost all Gods husbandrie in lopping, and proyning, and making euery thing lesse then it shoulde be: much like that holines that the Græcians & Hypococrates name in those words, *sacer morbus*, *sacer piscis*, *os sacrum*, whereby they vnderstand greatnes more the goodnes, quantitie more then qualitie, a diseased holines, a fishy holines, slicke on the skinne, and sicke within, a bonish holines, and fitter to choake men, then to feede them, would in their reforming discipline, make our gouerners and Iosephs, worse affectioned to their naturall and spirituall countrey men or fathers and instructors, that haue altogether alike one baptisme, one confirmation, one communion, one beleefe, one prayer, one law, one gospel, one God, and one mediatur & sauour, then *Pharao* was to the idolatrous Priestes of his kingdome, hauing more forcible necessitie, then to haue sequestred, and impropriated their church-landes and goods, then euer other kinges and princes had or ought to haue, by the rule of Gods word, to empayre their church-lands and goods, which euen in the naturall witte of *Trebatius* are sacred, being once dedicated vnto God, and therefore inuiolable, according to the nature of holy things, *Macrob. l. 2. Satur. cap. 3*. but receiuing al their blessings and fruites for the churches sake, whereof they are members, which is the onely spouse and best beloued sister of the lamb of God, not for any meritorious worke of their owne, ought contrariwise rather to increase their annuities and reuenues, as they will for a woorse and meaner loues cause in common

vsuall fauour increase the liuings of such as they onesse with well vnto . But these our reformers say what they list, either like tyrants that cannot be hindered , or like wittals that must be tolerated, and these will haue their words, though the rulers bid peace.

Then leaue them a while to themselues and let them alone, and thinke in your harts, beloued christians, and iudge in your owne consciences vnfaignedly like right *Nathanaels* without guile or gal, iudge I pray soberly & aduisedly in your mindes, and then marke my communication; Is not equitie or law and reason vniuersal and common for all reasonable men? is any man forbidden in equity and reason to keepe his owne goods which are lawfully giuen him? did *Naboth* offend God, by keeping his inheritance & vineyard, or *Ahab* in asking, and *Iezabel* in catching it by false proceffe and wrongfull execution, when hir cosmeticall physitians had commended the prospect and recreation of the place, and his greedy lawiers told him of his profit and prerogative? may one man or lord say, let it alone, it is mine not your, seeing he speaketh truly? and may not an other man or lord say, let it stand, it is mine not your, it is Gods, not your, giuen as truly & lawfully to his house and householders, as euer any right and title was giuen in the world, by Gods word or mans, by Gods written promise and couenant or by mans, or by any other meanes? Learne of *Comes Purliliarum* in his first booke of the art of war, to abstaine from sacred things, not to touch them your selfe being captaine, and to punish them grieuously that touch them, lesse you come to naught, by making God and godly men your enemies, which being a rule of warre with the best Admirals of the

the field toward the enemy, must for horror of shame not once be broken in peace toward the neighbour; Learne of *Onofander Platonius* first to haue a cheefe eye to holy matters, that by this skill of the generall other matters may prosper, in his booke *De optimo Imperatore*; Learne of *Dions* first precept *De regno*, not to dally with God, as if he were *Prauus* or *Stultus*, but principally to adore him, in his visible ministers, the only way in this life to approue our faith; Learne of *Xenophon* in his *Hipparchicus*, to pray to the God of the world about all things for helth and glory, and not to esteeme him vnder all; learne of *Pythagoras*, *God immortall must be first honored*; of *Phocylides*, *worship God first*: of all teachers, to excell pagans in that *Eusebeia* which hath the first place in *Isocrates* and al other gnomographers, increasing daily in piety and vertue; there is *Mewm* in the clergie, not only in the laity, and if either of them plead lawfull inheritance and possession, they say well and speake no lesse then truth, and yet the clergie should in equity & truth be first and more forward then the other, by how much Gods plea & interest must haue greater audience then the plea of men.

Yea reason and truth crie out vpon these *Mosemastiges* and *Theomastiges* too, who when they heare *Moses* say in Gods law, *all the fat is the Lords*, *Leuit. c. 3. v. 16.* that is, the best is the Lords offering, as may appeare, *Num. c. 18. v. 12.* & *Pf. 81. v. 16.* they answer him in their lawlesse mouths and malcontented harts, *let all the leane be his, he hath no need, the lambe is fat enough already, his pasture is good enough*: neither needeth he either of them, the fat or the leane, or any thing els, because he hath all things at commaundement without your leaue, and is

the Lord of Lords both ghostly & bodily, yet thus by your incōsiderate wits and spritish mockeries and new-founded minds which you beare, you incur the danger of his heavy wrath, ô ye sonnes of *Belial*, with your incredible vanities and credulous followers, that in *S. Pauls* eye *c. 16. v. 17. Rom.* fight all for the belly maintenance, and bring al their zeale to the merchants shops, their learning to mony matters, their pure meditations to set vp shifters, their discipline to bannish or imprison roialties now stablished, their christianisme to open Iulianisme, their wits to Lucianisme, beware in time of Gods displeasure, which being once kindled yea but a little, blessed are al they that trust in him, and cursed are they that make such a turkissing and furbushing of his omnipotent and irreprehensible word, which hath bin euer hetherto the word of ioy and comfort, and will be hereafter the word of Iubilee it selfe, of victorie herselfe; which Iubilee is neither against the institutions & grounds of our, or of other soundest lawes, or any way against the analogie of christian religion or regiment, but a true restorative for decayed families, and a good preservative against the proud pouertie, and is therefore so highly extolled and magnified by *Moses, Leuit, cap. 25. v. 10. as* these are professed of vs with heart and voyce, and yet are dayly defaced and weakened among vs, so farre as trueth may be enfeebled, which is inuincible, by priuie and open treacheries, falsly called reformati-
ons.

O mercifull God, seeing it is thy soueraigne maiesties most gracious and apparant worde, not to touch shine annoynted, or doe thy Prophets any harme, *Psal. 105. v. 15.* either execute thy will, and poure out thy

vengeance vpon such wicked ones, as seeke both to touch thine annoynted, and hurt thy Prophets, or els shorten the day of thy second comming, and quicklie found the last thundering trumpet of thy greatest glorie, that all these impostors and intruders may knowe, that thou, ô Lord, art God aboue all men, and emperor of all the world, but specially of thy little flock, to geue it a kingdome according to thy word, which thy sonne and our Sauour purchased with the inestimable and vnspeakeable price of his most precious life blood, which to vs is so heartie and full of life, and in which lieth the life of our soules, as the life of our bodies is in our owne blood.

They went out from vs, ô God of heauen & earth, they went out from among vs, and why are they suffered to liue by vs? that would betray vs and thy sheepe-heards vpon no iust causes, but by vaine & vile meanes, out they went from vs and were not of vs, but they were of that malicious arch-rebel *Caine*, and that pecuniarie Ringleader *Indas*, they were of themselues, and their owne selfewil, that haue rebelled against our reuerend spirituall fathers, and our honourable spirituall Lords, and but for feare of losing their heads, would holde vp their pennes and Printes that come from *Ouids Europa*, a metamorphosed defloured beast, or rather from *Aristotles Euripus* a desperate problem, and throwe their bookes, their libels, their lies at temporal fathers and secular Lords: for both these tenures holde alike by thy seruice, in ruling the soules and bodies of thy people.

O Lord, they haue opened a gappe to all obstinacie, outrage, and miserie, their malicious proceedings haue

put shamefull and peruerse paradoxes into Subiectes mindes: how much better were it to hold them down, and as it were to the grinstone, as *Moses* and *Lycurgus* did by iust executions, then thus to let go the reynes, and to let them loose till they looze themselues and al: as the Athenians and Rhodians, which therfore at this day are of no account, but slauish and vnknownen, did play the part of childrē, in breaking their lawes so soon as they made them, or the part of spiders, in catching small flies, and letting goe great hurtfull hornettes and dours: by the discipline of their reformatiōs many haue reached beyond the compasse of thy worde, in these common places, of accepting no persons, of vnequall comparisons, in striuing against externall decent ceremonies and customes, as though they were principals of our saluation, cases of life and death, matters of hell and heauen: they haue been disobedient to the Magistrates of thy Sanctuarie and congregation, they would ouerrule thy rulers in indifferent things, rather then be ruled by them, as if they were aboute them: they speake of peace, and make continuall warre: they thinke them selues Nathans and good finders out of errors, & correctors of abuses, when as in very deede the parable of *Nathan*, 2. *Kings*, cap. 12. v. 1, 2, 3, 4. is verified by them in the fifth commaundement, *Honour spirituall and corporall fathers*, as it was true in *Dauid* by the tenth, *thou shalt not couet thy neighbours wife*, and they are in minde as their works proue thē very Mathans of some one Baals groue or other, if all were knowne to vs that is knowne to thee, to bring his vilest indignities to passe, to make a wofull Democracy without order, honour, or seemely estate, and a right cyclopicall and giantlike church; and
confe-

consequently such a commonalty, where euery bold one may be a controller of his betters, and powre out his fancies like water that runneth apace, their arrowes are shot, when shall they be rooted out? where the stipendiary man may esteeme of his reuerend Lord, as the vast rudesby *Polyphemus* couëteth of superior powers, poëtically termed Iupiter and the gods, and saith, that he is but a cyclops with halfe his eyes, yet will do what he list and aske them no leaue, though at last he lost his one eye like enough for his blasphemous treason. Lord God, what a desperate state is this? how shall duties be regarded? how shall offices bee performed? how can thy great name be honored in thy rulers? how can the gouernment of ciuill and godly nations endure, if the chiefe pillar and ankerhold of all feare and obedience be once broken and taken away from thy sanctuary & holy church? if their hearts be thus set against thy glorie, who shall safely trust them in mens affaires? if their *Deleatur* begin at thy house, where shall the vngodly and sinners appeare? if one lamb and sheepe thus rend another, what rendings and tearings shall the woolues make? if they behold thy lambe, ô God, with so cruell and enuious eyes, how can they be louing and mercifull toward thy children? O how truely haue the Prophets and Apostles compared such men to vnreasonable creatures? as *Paul* hath called the Cretians *Euill beasts*, and Christ surnamed *Herod a Fox*; whom other zealous and learned writers haue followed in like causes of pride and mischief, but especially *Epiphanius* aboue other, who by his manifold naturall similitudes, seemeth to write his bookes of Poisonous beastes, being made purposely against rebellious heretickes; to
omit

omit our countreiman *Gildas* surnamed *Sapiens*, & other, who dealing plainly against notorious enormities, told kings to their faces, that they liued like outlawes, lions, and lions whelps, and leopards, and beares, and dragons, and dogs, forsaking the rules & manners of men, and liuing in lust not in order, in will not in skill, at rovers and rangeal, not within bounds and compas, madly and drunkenly; to let passe the surpassing stile and violent phrases of *Luter* in this vaine forced vpon causes. Therefore from all such reforming discipline, that is priuy conspiracie against all rulers, from all such false doctrine and heresie, which no magistrate can allow without periury, from such hardnesse and deceitfull contempt of thy word and cōmandement, good God saue vs or deliuer vs, and let thy will be now done still and still in earth, as it hath euer more and more bene in heauen by thy will, and lead not thy princes and people into these snares and calumnies of the deuill, that in his angelick sophistry goeth & looketh like a reformer, intending wrong and pretending right, that is hony and mealemouthed to looke vnto, but hath his entrails compounded of all vnhealthfull bitternesse, and is in true tast a wild kinde of *Coloquintida* or death it selfe in the pot of the prophets children, in our schooles and townes, which the gatherer shredded in steed of good hearbes, being too hasty and presumptuous to aske, & too ignorant to know of himselfe what he should haue gathered.

How can I but be mooued hartily, to write against some such graue and some such bragging conspirators in these daies, whose heresie is more dangerous then any old one, being a more winding & crooked mutiny
then

then any of them. And now at last it is proued no better then a spitefull sect, a very mocking Ilmaëliticall kinde, *Gen. c. 21. v. 9, 10, 11.* a counterfet holines, a proude selfe-loue, an old militar obiection and barbarous paradox, renewed a fresh and misalledged. tush man, quoth he, temporall and ecclesiastical are *synonima*, it is popery to count *ecclesia* and *ecclesiastica* for *coningata*, *cedant toga armis.* it is a stubburne and arrogant quarel, begun vpon priuate æmulation, and continued with a brasen forehead, vttered first in heate and haste, and then defended in earnest, one great cause of corrupted artes, as *Vines* iudgeth rightly, *l. 1. de disciplinis.* herein following the iudgement of *Salomon*, *Bion*, *Seneca*, and experience it selfe, a swelling and harmefull scisme sprung from a colledge mal-contentship to a common-wealth-braule, a clamarous and wrangling doctrine of another brytish Sphynx, a spotted linx, or such, not innocent & harmelless as the doctrine of Gods blessed lambe, an hypocriticall imposture, which hath the face of a man, and the tayle of a Scorpion, a shew of peace before it, and fire & powder following it, which propoundeth conscience, and concludeth iniurie, pretendeth purest diuinity, and is farthest from charitable necessary christian humanitie, a most perfite enmitie to the lambe of God, and God himselfe, in defacing and supplanting the magistracies of both.

For seeing in Greece this day not only the doctrine and rites of christian religion, but also the order and degree of Bishops, and the whole ecclesiasticall regiment and iurisdiction are both tolerated and defended vnder the Turkish tyrannie, as many faithfull men which liued there a long time, haue witnessed in an oration of

David Chitreus, written about twenty yeares since, and as he there telleth more plentifully, how can we esteeme them so godly as Turkes, that seek in their owne countrey to hurt the Church, more than those infidels anti-christians doe, though they can, and these cannot? as God forbid they shoulde euer doe it. Church goods are onely to be referued to the churches vse, saith *Hadamarius* in his institution of a Prince. Or if these words seem any way hard to any good christian, which to the well disposed and skilfull reader are no lesse allowable by good example, then apparantly true, and more true than he or I would they were by reason, I desire some good Christian, euen in christian charitie and godly brotherhode, to thinke vpon, to consider and examine the proofes and grounds of this assertion, and then iudge thereafter accordingly in conscience as he ought, specially when he remembreth that the heathen writers themselues neuer set any men but the vaynest and maddest of all the rest against their Priestes, which men either liued in reproach, or came to shame, or for the time were generally reputed reprochefull and shamefull men, as may appeare in their gigantomachies and theomachies, commonly made euen of poets in reuerence of religion, the causes of greatest mischiefes and sorowes, to which end and purpose all the most auncient tragedies haue beene written, euē euery one of them, as *R. Haruey* hath proued in his *Logical and Enthymematicall Analysis*, dedicated to the valiant and vertuous noble Lord, the Earle of Essex. If *Menelaus* counted a light and idle pratler abuse *Calchas*, or *Agamemnon* a great drinker in his hast and anger misuse *Chryses*, or *Pentheus* in his frensie disturbe the *Bacche*, or *Creon*
in

in his pride disabie *Tyresias*, and so forth, neither shall their passions hinder the spirites of those Prophets, nor make *Nestor*, or *Vlisses*, or *Cadmus*, or the Thebanes, or the wiser sort, or God himselfe, in their phrase termed *Apollo* and *Dyonisius* of destroying euill thinges, and working great matters, to despise them one iote the more, but the rather to defend them, which *decorum* is euer kept in all their bookes, in geuing the best ende of their controuerfies to their religious persons, hee that hath eyes to read, let him reade.

Then let him thinke in his heart, whether pacience and humility in one man should prouoke another man to presumption and rigour, and the naked innocencie and innocent nakednesse of Gods holy prophets and teachers may in any heauenly or worldly reason cause busie bodies the rather to annoy them? if he answereth in himselfe, it should not, it may not be, why goeth he against his conscience and woundeth his owne soule, in allowing these idle flies, these troublesome waspes, these stinging gnats, these vnprofitable wormes? if he saith, it should be, it may be, he maketh loue a reason of hatred, and submission a cause of oppression, he taketh away the reward of vertue, and doth euill for good, which is worse then the worst beasts, then diuels & all. Then I beseech him to consider, how disallowable it is in good discipline, which they and he stand vpon so much, to change that order and breake downe those degrees, that are nether diuers from Gods holy and reuerend word, nor contrary to true and godly gouernment, to be firie & vehement in their innouatiōs, whereas old standards haue more equity and safety in the by much, or else by such an infinite methode we shall ne-

uer make an end of changings, and euer trouble the world with needles questions, besides, that is the most inordinate & vnlawfull thing in the world, to haue priuate men speake and write their pleasures in publicke cases, seeking on their owne heads without any good allowance or lawfull warrant of the rulers, factiously and arrogantly to alter the state that is builded and framed on Gods and mans law.

Then I desire him to examine this question, whether vertue and wealth, godlines and riches may not be in one and go together? if they may not, why were the most soueraigne princes and godly puissant captaines of Gods church, euer as welthy and rich as any other? will they reforme God too, for doing this, and teach the Almighty to do better? or if they may be in one, being both good, what meane these immoderate elenfers of no faults, to pull downe or spoile, to beggar or abase with all their forces the countenance and maintenance of spirituall magistrates and fathers, of ecclesiasticall teachers and rulers? whose reuenues and iurisdiccions are more necessary and lesse hurtful, more charitable and natural then any other, and whose children shall not be behind any in true vertue and true prooffe. How truly hath *S. Augustine* defined him to be an heretick, which for profits sake or fame beginneth or followeth new opinions? God in his goodnes and mercie forgiue all ignorant and weake offences, as he will in his powerfull iustice ouerthrow all presumptuous and strong offenders, to his owne immortall glory, and the euerlasting comfort of his true church, his peculiar people, his faithfull children, his obedient seruants, which beleeeue in him aboue al, which feare him vnder
all,

all, which loue him with all the powers of their soules and bodies, in all thankfulnes and dutie, in all visible & inuifible offerings of their goods and goodwils. For when the reasonable and honest soule remembreth in it selfe, that the weight of Gods sanctuary was euer as much more as the weight of the congregation, and the measure much more; that the best & fairest of all things were alwaies bestowed vpon Gods diuine vses and seruices, who giueth vs the best & all for his vses; that the lands of the *Leuites* in that only little land of *Canaan* contained at the least in compasse one hundred and ninety miles, *Num. c. 35. v. 5.* or if later times be better, that of the whole land of *Iurie* diuided into foure seuerall parts, two parts of them were giuen to the priests, to the temple and the *Leuites* for their inheritance. *Ezech. cap. 45. vers. 3, 4, 5.* or if an interpreter be required herein, that *S. Jerome* in his notorious and notable epistle to *Euagrius*, concludeth, and calleth this an apostolical tradition, that the Bishops and Priests and Deacons may aske and chalenge so much in the church, as *Aron* and his sonnes and the *Leuites* did in the temple; that the liuings of the *Ægyptian* priests, euen idolatrous priests were not once touched or diminished in common dearth and famine and need, and knoweth withall that these benefits and liberties were ordained by two of the most godly and politick lawmakers that euer liued, except Christ, euen by *Moses* and *Ioseph*, men euery way most singular & vnmatchable, men taught of God himselfe, from heauen it selfe, by visions, and reuelations, and familiar conferences; how can he iudge otherwise then honorably and graciously for the heads and parts of the church, as he will iudge both graciously and honorably

norably for the heads and parts of the congregation? & there is not I am sure any one of vs, that reading *S. Paul 2. Cor. c. 3. v. 7, 8, 9, 10, 11.* of the glorious and continuall ministry of righteousnes more excellent then the ministry of condemnation, or *c. 4. Galat.* humbling the law with the names of rudiments and bondage, and those which liued vnder the law of children and seruants, but exalting the gospell with the titles of fulnesse of time and redemption, and the gospellers, of sonnes and heires and such other concordances of like Scripture, can once thinke, that the law of *Moses* is greater then the gospell of *Iesus*, but that the gospell is, both for the godhead of the autor, *Hebr. c. 3. v. 3.* and for the doctrine it selfe, and for the first teachers of both, greater and woorthier then the law; which proposition of the gospels excellency and preferment beyng truly graunted and rightly grounded, these consequents must necessarily be conioyned; that they which teach the gospell ought euery way to liue in more honour and credite thereby among the Christians, then they which taught the law liued in honour and reuerence thereby among the Israëlites: as the perfittest state of the church must haue perfittest honour; that he is the surest freend to God and Gods people, which ioyneth the power of the world vnto the mightines of the word, the arme of *Moses* to the tongue of *Aron*, the blessings of God to Gods blessed church; that by vniting of both powers either may be stronger. *Eccle. c. 4. v. 12.* that in this greatest light of diuinitie, diuines should be in greatest light and reputation, yea if it were but to anger the deuill in hell, who like a crafty theefe as he is, euer seeketh by miserable pouerry to cast them into wofull & contemptible

ble estate. That vnhappy pouertie may make the men ridiculous, as *Iuuenall* wryteth *Satyra* 3. or as *Synesius* bishoppe of Ptolomais singeth in his seconde and thirde Hymne, sad pouertie may pull them from heauenly studies to earthly cares, as he had learned of *Agur* the sonne of *Iaketh*, or rather of experience the daughter of trueth: that our preachers now may pronounce a sevenfold *Va*, and a mighty malediction ouer the which empayre Gods tenthes, or any other dues, as the olde Prophets aforetime did in Iudæa, *Mala. c. 3. v. 8, 10. Amos cap. 4. vers. 4.* that there is no iust cause why the papistes should be readier to magnifie their Cleargie in a false superstition, then the Protestants to vphold & rewarde their cleargie in a true religion, why the heathen churches should be in greater reuerence with the paganes, then the christian churches with the christians: as the loue of good men should exceed the loue of the wicked, why secular men may get their wealth by testamēt or desert, & spirituall men hauing the same plea both of testament and deserte, may misse of their own goods, and lose them by force, by tyrāny & hypocrisie, vnder a mercifull Prince, in a peaceable state, in their owne natiue countrey, of their own neighbors, by the waiward and sophisticall wrangling of their own professors, and such other deceitfull and vngodly meanes and essayes of the maker, the shifter, the hooker, against the golden rules of vniuersalitie, of antiquitie, of vnanimitie, which *Vincentius* in his commentarie standeth so well vpon.

Then to whom may I best liken this race of Reformers, and with what may we iustly and truely compare them? If I should *continua similitudine* resemble them to the Vipers broode, that kill their owne damme which bred

bred and brought them vp to life, I am sure you that know the vse of this kind of simile, and the manners of this people against their mother the Church that first bred them, will say I speake trueth.

If in like sort I compare them to the noysome Cuckoo, reckoned among other vnclean birdes in *Leuiticus* which must not be eaten or tasted of, *c. 11. v. 16*, whose propertie is to starue his nest-felowes, and destroy his nurse that fed him, our dayly experience doth approue it, and if *Orus* or *Pierius* were aliue, euen they would make these two naturall examples the Hieroglyphickes of Reformers. God graunt they be not like the vnadvised Physitian, that would needes cut a veine where no danger was, and thinking to ease and lighten the head, where the signe was, which poynt hee either forgot or neglected, let the life bloud out, and killed both head and heart together. I pray God they prooue not like the hasty and curious husbandman, that to make his trees growe in more sightly order, as he thought, so cropped, and disarmed, & disarayed them, that in short time they withered vp.

I hope in Christ they shall neuer be like that conceited harebrainde Captaine, who when by grosse oversight and blindenes he had lost the Citie in neglectigg one gate which had most neede of defence, beyonde his expectation cast himselfe and his neighbours into bondage and death, and as it were out of Gods blessed Paradise, into the wilde fielde, and hote Sunne.

But alas I see well, they are to day like themselues yesterday, and to morow like themselues to day, seeking this day and all other like themselues, to make desperate exchanges, to bring in fruitlesse amendments, stübling

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at strawes that hinder not the way, and leaping ouer great blockes that halfe stoppe vp the way, crying out vpon the godly orders and decent customes of the church, as il birds that file their owne nest, exclaiming against conuocation robes, and graue apparrel, because sometimes, forsooth, there hangs a straw, or feather, or threads end, or some such great thing, which a cranke, a cursitour, a Martin, a carter, threw or blewe vpon them in his terrible mocking vaine, and letting passe the monstrous vnnaturall, vnlawfull, vngodly, vnciuil, and more then Iewish vsurers, whom the most learned M. doctor *Wilson*, once her Maiesties Secretarie, hath condemned in his Dialogues, to the endlesse shame of gromelgayners, ill occupiers, by heathens, by Christians, by the old fathers, by the auncient counsels, by emperors, by bishops, by decrees, by canons, by all sectes of regions, and of all religions, by the gospell of Christ, by the mouth of God: omitting the outlandish and English corruptions or wicrafts, by which and those kinde of people together, if we marke well, this seminarie of reformers is cheefly vpholden and boulstred out, and by such companions as make the bookish vnwarie Minister a cloake for their conueyances, and a shadowe for their skarres.

It is but too true which *Ptolomy* wryteth in his 12. aphorisme, that loue and hatred corrupt mens iudgements, either in themselves by extenuating the greatest faults, and by extending the least commendations, or by enlarging the least faults, and abridging the greatest prayses of their aduersaries which like not their proceedings. Wherefore I would to Christ they would once leaue off from their vncharitable and vnwarie contra-

dictions, and be so gratiouſly and godly wiſe, to take the lambe of God out of the Lions and Beares mouth, as valiant young *Dauid* did ſaue his lamb with his cunning and hardy ſling, and taught ſome old ſhepherdes as he learned of other, to keep their ſheepe and lambes from hungrie, and emptie, and rauenous beaſtes of the field and of the wood: Saue the lambe of God, not becauſe he hath need of your helpe, but that yee may bee bleſſed and ſaued by him. Hurt not the ſeruants of the Lambe, if ye haue any foreſight in you, leaſt while you goe about to drowne the poore mouſe, as the enuyous frog did, you make your ſelues a pray to your enemies, by the ſame deuife and thread which drowned him, as *Aeſope* ſaid to Delphi for himſelfe, in a ſillie tale conteyning a ſubtile and ſolemne precept to beware of reuenge.

Let vs looke vpon the Princes and heads of Iſraël, let our noblemen allow and follow their actes, which ſhalbe renowned and prayſed for euer, their offerings ſhalbe famous throughout all poſterities, no reformers or miſinformers ſhall euer deforme and defame their good workes and good names, and the ſixe ſonnes of *Arciturus* in heauen ſhall not continue longer then the giſtes of *Naafon*, *Nathaniel*, *Eliab*, *Elizar*, and the other rulers vnto *Pagiel* and *Abyra*, which giſtes they gaue at the ſetting vp of the tabernacle, and the dedication of the altar, *Nom. c. 7. v. 11.* vnto the 88. they offred ſiluer in very great meaſure, they offred gold a mightie quantity, they preſented the fineſt flower, mingled with pleaſant oyle in moſt bountifull manner, they gaue of the beſt of their cattle a goodly number, and becauſe they came ſo willingly vnto God, behold the reward of godlines,
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God came the more readily vnto them, and God talked presently with *Mose* their chiefe ruler and captaine from his mercy-seate, *v. 89.* both to incourage them in the worke of their free will offeringes, and to stirre vp their children and successors after the vnto the worldes end, to such religious deuotion and restitution. Their, and all the peoples voluntarie contribution toward the tabernacle was so great and plentifull, euen in that time of their wandering and pouerty in the wildernes, that the workmen complayned of too much trouble in receiuing their dayly gifts, that *Moses* at their requestes proclaymed in their armies, to haue them cease from offering any longer. A christall glasse for this age to looke in, and see to wipe out their cankered spots, which make them most vnlike those primitiue *Israēlites*, and as diuelish in purloyning the beneuolences and legacies geuen to Gods holy places, as good Christians were liberall in prouiding for their spirituall fathers, *Exodus c. 35. and 36.* They all gaue their offeringes for loue, for example, for thanksgewing, they restored to God that which God gaue them, they knew that their goods without Gods seruice, shoulde be vnto them as those delicate quayles, and that white pure Manna, the quayles choaking those that did eate them against Gods will, and the Manna smelling with wormes, that was kept against Gods commaundement, *Num. cap. 11. v. 19, 29. Exodus c. 16. v. 20.*

But why stand I vpon those vertuous examples? was not that infamous *Balaam* more iust then these newfangled censuring reformers? yea and was not his very rude asse more respectiue & regardant in humble submission to his better, then these busi-motespiers smoo-

thing hypocrites? O let those precise lips and pure sanguine liuers pardon me, that loue to feede finely and sleepe softly, not on thistles, not asselike, not hardly. No faire allurements of king *Balac*, no subtle suggestion of his lords of *Moab*, could make him go beyond the word of the Lord God, but he tooke vp his parable and blessed *Jacob*, he spake once and twise, and exalted the flourishing and happy estate of *Israël*, he could not curse them whom God had blessed, and he would not go against the worde of their God. neither was he himselfe only obedient, though he were in the number of false prophets, but his asse likewise did bowe to the Angell in the way; the beast bowed and fell downe before Gods messenger again and againe, and God made the dumb brute to seeme somewhat reasonable with a mans voice, *Num. c. 22. v. 22.* whereas these strange new founders of discipline, will looke on the magistrate, which is Gods angel, and neither bowe heart, nor bend body to him, but in a blind courage will bite the lip at him, and looke vnder the browe, and walke on proudly apace, will tell Gods angel that he must put vp his sword, that they are not borne to obey him, but to gouerne and reforme them, though neither Sultan nor Saphra, neither princes nor iudges, neither valiant nor wise men be on their sides, otherwise then *Ioab* was next to *Abner*, and *Hamon* to *Guinder*, euen to execute their owne purposes, though *Abner* and *Guinder* paid their liues for them in the ende. *2. Kings c. 3. v. 27.* or if perhaps any hold with them, it is the horseleach and his daughter, that crie *giue* and *giue*, and nothing but *giue*, *Prou. c. 30. v. 15.* if themselues haue any zeale, it is the zeale of *Iudas Iscariot*, who enuied the precious anointing of Christs

Christs body, that now is the Church. *Iohn c. 12. v. 5, 6.* if they haue any spirit for them, it is that false spirit, that flew into the mouthes of *Ahabs* prophets, and blew all their proofes to a goodly and new gay nothing, like our new reformatiōs. *3. Kings c. 22. v. 23.* or rather it is that foule vggly spirit, their owne very type and example, who in calumny and lying hath no priour nor peere, & being a trauceller to and fro, and maligning the prosperitie of rich and righteous *Iob*, came among the childrē of God on a day, as these pure ones do often, & tempted God openly, as these tempters doe their adherents and hearers in corners and conuents, to plague good *Iob*, to punish him, to torment and vex him, and if the holy plaintifs might haue the diuels lucke, and by some sinister meanes obtaine their request, they would euen for perfit zeale doe as the diuell did, and leaue their father *Iob* nothing but nakednes and woe; or at their best, be but like the pure penitent, that stoale away a swan & picked downe a feather: desiring in their too singular and too extraordinary discipline, that God might be magnified, in restoring him againe to his children, in reedifying his houses, in renewing his lands and goods and all that he had, much like him that would breake his fellowes head, to giue him a plaister, or that put his finger in the fire, to haue it healed againe, that contrary to *S. Pauls* counsell would doe euill that good might come of it; *Rom. c. 3. v. 8. Iob c. 1. v. 6. c. 2. v. 1.* neuer regarding that prohibition in Gods prouerbs, of not remoouing the bounds of their ancestors, *c. 22.* but deuising and filling their lusts.

Hereafter I for my part must account *Aristotle* & his schollers more religious then these newes bringers,

that vse holy magistracies that are publicke offices like priuate charges, that are necessary duties like decent orders : for he iudgeth them both publick and necessary, which must be regarded publickly of al men, and without which the commonwelth cannot begin or indure, and though at first he reckoneth religious degrees after politick, yet in his methodicall transition or recapitulation of necessary offices, he setteth diuine before warly or any other, perhaps criptically and histerologically, perhaps in his lukewarme zeale not caring which were placed first, as may appeare by *Laërtius* l. 5. and elsewhere in his owne works. *Polit.* l. 6. c. 8. Yea these men may well be set euen to *Phalaris* the tyrants schoole, to learne deuotion & zeale of him, after thus many yeares puritie and purgation, who in his 84. epistle to the *Messanenses*, accuseth thẽ of theft, of impietie, of sacriledge, for doing that which our reformers seeke with tooth & naile continually, and diuiding those golden giftes among themselues, which hee had sent to *Delphos* as a thanksgiuing after the recouerie of his health, & threatneth them with reuenge from heauen, & geueth them at last a *ἄδελφοί πρὸς τὸ χῆμα*, a farewell with a mischiefe. Yea and *Iulius Caesar* that great spoyler may read a diuinitie lecture to these reformers, though those germane currages *Agrippa* and *Luter* make account of him as of a theefe, hee may well teach them a way of regiment, which after his victories and instigations of many freends would not in any wise take his sword from a temple of the people called *Aruerni* in *Gallia Aquitania*, where he that got it from him in battell or some other, had dedicated it to the honor of God *In sempiternam rei memoriam*.

In which kinde of regard toward reuerend orders *Phararch* reprocueth the couetous Gracians, which in steede of golden spoyles constituted brazen remembrances and counterfaits in their publicke places and temples. Yea and the othe of *Hippocrates* that heathen doctor, shall be in more honour with good men, wherein he bound himselfe, not to be persuaded either by counsel or by hand to minister any poison to any man, then these reformatoric pastorall inuentions, by which they poison and bewitch the people with a tast of holinesse, bringing them by little & little to liue wholly vpon poysons, or to make them madly affected thereby, that they may abhor all men beside their own broode, as drunken men delight in none but drunkards companie. O what pittie or shame is it, that the statute of prisoning such maleparts and obstinates, or depriuing their hedstrong teachers of their vsurped liuings, is not like the lawes of the Medes and Persians, that must not be broken? Now fie vpon *Lucian*, he was not woorth a beane, and out vpon the wittes of Italians & Greekes, that are not any way comparable with these men, they are fayne to rayle grossly, or taunt vainly after their own carnall maner, but these vpstart wits wil choake God with his own scripture, these can construe his owne wil and testament otherwise then hee euer did, with their placets, and interlacings, and grand protestations, these will by their physicall informations and magicals, think and tell God himselfe, that if one pasture and close will not serue one lambe of his, the lambe must starue for them, and learne of the wolfe to eate earth, and make shifte as foxes doe, the best they can: they will tell him that his lambe is too hote and wants a shearer, that he
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is cloyed with too much, and must be dieted, that the vertues and patience of lambs appeareth most in miserie, and therefore it were good to keepe them still in it, lest they forget all; that *hauing high mindes and proude lookes, unlike Dauid the propheticall Prince, tell him in his triumph ouer Goliath, of his shepheards bag and sling, and it be but to pull Dauids grace an ace lower: presuming that all goodly proceedings are disgraced, because all their first beginnings in comparison were simple and but vile, which wiser men iudge *à diametro* contrarily; and while the virgins of Ierusalem sing of *Sauls* thousande, these blunder about the meannesse of his tribe and house & of his seeking his fathers asses; & by equall reason abasing the miracles and blessings of the almightie, where-by he putteth downe the mighty from their seate, and exalteth the humble and meeke; yea and abasing our sauiours *Osanna*, because of the maunger where they layed him; dispraising that good wine of Cana, because it was once water: humbling the excellency of one contrary, because it is compared with the lowlinesse of another; and so forth, in a straunge new Martinish hasty logick, the very reuersion and scrapings of Sophistrie hirselse; they in this and such manner haue sold themselves to hatch nothing but iniurious themes and inuectiues all their life long; or if it were as they say being extreemely and abominably false, yet how great was the pride of *Diogenes* which cōtemned the decencie of *Plato*? and what lords would these lordings be, thinke you, that would ouerthrow lordships? how loftie was *Carolus Martellus* that hammer of christiās, which scorned the thrones of princes, & yet liued in meaner state, belike affecting the insolent nature of *Cesar*, that in winged*

winged selfeloue refused all names of magistracie, and would rather be remembred by his owne name then any other, as in their seuerall histories it is recorded: or if these men be in their owne confession inferiours and no Lords, why doe they so wrongfully and shamefullie rebell against their heads: much like those heretikes in *Epiphanius*, by name called of him *Cathari*, which are in English Puritans, and by naturall qualities right reformers and crooked patrons for our quaint ones, that did put shoes on their heads, and garlands on their feete, & rings on their toes, only to crosse them in this cōtemp-
tuous guyse, that vsed them as all sober and wise men doe now in their proper places.

So iudged the reuerend Bishop *Epiphanius* of all he-
retikes, and inclusiuely of those *Cathari* or Puritanes,
which liued in the time of the Emperors *Decius* & *An-*
relianus, and so he prophecied of these pure men, and
purer women which are in some places, and preuaile a-
mong their owne ignorant and headlong fauourers,
which will neuer leaue to breake downe the hedge, till
a serpent bite them, *Eccles. c. 10. v. 8.* of both hee geueth
forth that true & Apostolike sentence, *1. 1om. 2. l. 59. Her.*
Hi verò qui seipsos Catharos, id est, puros appellant, ab ipso do-
ctrinae suae argumento impuros seipsos efficiunt. And his proof
is all one with the proposition of the Apostle *S. Iohn*,
Omnis enim qui seipsum purum pronunciat, impurum seipsum
perfectè condemnauit, if we say we are pure and haue no
sinne, we deceiue our selues, and there is no trueth or
puritie in vs, *1. ep. c. 1. v. 10.*

But if they will needes downe with iurisdiccions, &
vp with deformations, if they will not honor priestes as
Iesus biddeth them, *cap. 7. v. 31.* if they will yet go for-

ward in their froward doings and sayings, if they will forsake the Leuite contrary to *Moses, Dent. c. 12. v. 19. & 33. v. 11.* if Satan that calumniator be so great and hotte within them, that they cannot stay themselves, if they will needes be rich, though they fall into many temptations and snares, and into many noysom and foolish lustes, which drown men in perdition and destruction, for the desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and perced themselves thorough with many sorowes, but thou which art a man of God, flie these things, *1. Timo. c. 6. v. 9, 10, 11.* if their note be still, there, there, so would we haue it; then let all mal-contents, vsurers and Iewes, all iuglers, owlegasses, and poggians, all decayed and bankrout spendthrifts, all lightheaded and vngracious mates, all turkissing and newfangled turkish poncet practitioners, all these and such like martinish fellowes go, for none but these and such iolly fellowes will goe vnto them at any time, to loose an houre among them, though TeeCees stand neuer so stately at the dore, to entertaine all that come and goe, with protections and licenses, and tollerations, let these goe vnto them and encourage them in their extreme vengible reformatiues, these new metrapolitanes, that haue passports and inuestitures of the deuils good holines, to Nymrodize and Iudaize their filles, these that care not if heauen fall downe and earth rise vp, so they haue their willes, and get themselves a day, and a name, being now wearie of their right surnames and christian, and wishing to bee their owne godfathers or nicknamers, for here is their great theme and maxime of pure and purple misrule, I warrant you largely and illuminately handled; here is
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the goale and price they runne at and long for, here is that *crucifige* which they cried so long, here is a corrective Leiger and Factor for their new-shapen worships, their humors of all sortes; here is their vpright patrieco or *Abraham* man, as they tearme him, at a beck, at an inch with his dieu garde, that can and will at a dead list proue it good by his lawes and canons, by his reasons and senses, by his fathers, and brothers, and sisters, by his angels and perhaps paredrall diuels, that bare such a sway in their booke *Nemith vel legum Orci & Inferorum*: That *Hazael* and *Ioas* princes, were base kings and as it were flattering dogs, to call the ecclesiasticall prophet *Eliseus* their lord and father: 4. *Kings* c. 8 v. 12. c. 13. v. 14. that the third Semicenturion or captain of king *Ochoziah* with al his fifty men was but a swaine, to fall on his knee, and do the ecclesiasticall prophet *Elias* reuerence, and cal him his good lord; 4. *Kings* c. 1. v. 13, 14. that king *Benhadad*, *Naaman* the captaine, and the rest in holy Chronicle did amisse, to call prophets their fathers and lords, themselues being noble and mightie men. 4. *Kings* c. 5. v. 17. c. 8. v. 9. that God did not well to make *Moses* that was but a lawgiuer and counseller the God of *Pharao*, a king & drad soueraigne. *Exod.* c. 7. v. 1. that al men in the earth which haue called the heads & rulers of the church their lords, in bookes, in sermons, in other meetings, shall for that idle word giue account at the last day, but not for calling other me their lords: that our Church is maymed, vnlesse we turne 7. into 4, and yet so we mayme it more; that our bishops are blasphemers and traitors, vnlesse they set downe 4. sortes of churchmen by those texts, where *S. Paul* setteth downe 7. seuerall things, Prophecie, Office, Teachers, Exhorters,

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ters, Distributers, Rulers, Mercymen. *Rom.c.12. v.6,7, 8, &c.* where he setteth downe nine gifts of the spirite, wisdome, knowledge, faith, healing, great workes, prophetic, discerning of spirits, diuerſities of tongues, interpretation of tongues, *1.Cor.c.12. v.8,9,10.* where he setteth downe fiue orders with the fruits of them, apostles, prophets, euangelists, pastors, teachers, &c. *Ephes.c.4.v.11,12.* that deacons must not teach wisdome, but pastors; that elders must not teach knowledge, but doctors; that pastors must not meddle with goods, but deacons; that doctors must not deale with manners, but elders; that wisdome, knowledge, manners, accounts, these foure things belong not to euery pastor, to euery doctor, to euery elder, to euery deacon, because euery one in himself belike and in other men, must not looke to the soule and bodie, to the mind and māners, to the inward and outward man; that our confessors and martyrs of late time, men as carefull of euery worde they spake, as men might be, and specially that most innocent and righteous preacher *M. Bradford* was overseen in being so dutifull and curteous, to call the Bishops lords; that these our *Elia, Elisai, Moses*, our spirituall capitaines and fathers, should not be called lords, nor charret & strength of England any more, though they euer were and wil be so; that teachers must be poorer then their inferiours and schollers; that the magistracies for none or least causes must bee contemned and ouerthrowne; that the shepherd must not be richer then a sheepe; and Christ put from his See in the church, because he is not corporally resident. that laughing and reioycing vpon supposed faults betokeneth Gods spirit; that the watchman in the tower must be kept of the meanest

meanest that faueth the best and al; that he may in conscience be fostered that standeth stiffly in a lewde cause: that *Philemon* did not owe himselfe to *Paul* his spirituall father, v. 19. that physicians of the bodies shall be in great account, for healing an outward maladie that would cast into the graue, and looking to the mortall part of man, and our ghostly and heauenly physicians of the soule must be out of account, for preserving the immortall part of a man, and curing the inward diseases that otherwise would cast downe to hell; that the minoritie of *Saul* and the Iudaisme of *Paul* must preiudice the ones title and roialtie, and the others doctrine and diuinitie; that *Edgars* and *Iustinians*, and the first *Williams*, or third *Edwards* & *Henries* lawes, or *Magna charta*, should set their lawiers aflote in wealth, in magnificencie, in all ability, and Gods lawe descending from heauen vpon the holy mountaine Sinai in all maiestie and honorable reuerence, & the prophets words writtē by the wisest spirit of the whole world, euē Gods own holy Ghost, & the gospell of Christ, that hath by Gods providence conquered heauen and earth, as I could easily shewe vnto you, if puritanisme were not, and the spirituall & true decretals of the Apostles, which keepe all men from follies, and lawmen from iniuries, & these 4. *charta maxima* of God himself, that hold vp euen the foure corners or quarters of heauen ouer our heads, that else for our sin would contrarie to all philosophicall quintessences fall vpon vs, shall set their students, their barresters, their counsellors and iudges at an eb, or in a drought, in more penury, in greater want and contemptible estate.

Such reasons and conclusions which either must be

vpholden with many other like inconueniences and
 mischiefs, or else these nouelties and quarrels must be
 cast downe, are more fit for the oration of *Catiline*, with
 the coniuration of *Lentulus & Cethegus* once in Rome,
 then for reformation of our English church, which is
 not of the same manner of spirit that *Elias* was, for so
 our Sauour teacheth his Apostles in the gospell of S.
Luke c. 9. v. 55. euen as this commonwelth is not in such
 distresse by Gods fauourable goodnesse wherein it li-
 ueth, for according to the times God raiseth vp diuerse
 graces in the world, as those regions were at that day
 vnder persecution, when notwithstanding the prophet
 was thus highly honoured and reuerenced of princes,
 which if it were otherwise in deede then it was, yet in
 right what argument call you this by your reformatio:
 what consequence is this in your witcraft your new lo-
 gicke, which desire to seeme so logical and sensible wit-
 tie men? To set worldly magistrates vp on height, for
 good seruice done to their prince and countrie duly
 and iustly, & to thrust downe these magistrates of ma-
 gistrates, as *Ignatius, Ambrosius* and other haue truly iud-
 ged, the one almost in euery epistle, the other in his pa-
 storals, for the diuine court of cōscience ruleth al courts
 whatsoeuer and wheresoeuer, into the lowest places &
 offices with the lowest prouision of externall goods,
 for their diuine and politicke seruice done to God and
 their prince, to God & their countrie, to God and the
 whole earth: & herein I cōmend all christians to truth,
 to charitie, & to faith, which bid al true charitable faith-
 full christians, to obey their guydes & submit thēselues
 to those which haue charge of their soules, *Heb. c. 13. v.*
 17. must the greatest seruice be least regarded and reco-
 pensed?

penſed? God be mercifull to vs, what a wilfull world liue we in? ſhall the ſeruice of all ſeruices, euen Gods owne diuine ſeruice be leaſt conſidered and rewarded, whereby al other ſeruices and maſteries are holden vp? Then farewell all vertue which ſhoulde bee Lady and Queen ouer all, then God help godlines, that ordereth all vertues, and is of higheſt orders, then let *Porphyrius* ſaying of Britanie reuiue againe, *That it is a fertile Pro- uince of Tyrants*: nay but muſt the greateſt ſeruice amōg the greateſt be ſmally reſpected, and ſimply honoured? which helpeth men of all diſeaſes and hurts, more then all Lawyers and Phyſitians, the precepts thereof being better remedies againſt diſeaſes and pouertie, either in preuenting them beſt by temperance, or ouercomming them by patience, as it may appeare to them that reade the Scripture ouer but halfe ſo often as *Alphonſus Arra- gonius* did.

Then let in all diſſolution and neglect of iuſtice, then *Britannia* ſhalbe *Romania*, not as *Gildas* meant of Rome which conquered vs in Cæſars time, and after that kept vs long vnder yoke. *Ecce quàm malum & inuicundum non habitare in unum*, but as *Romania* is taken this day for a part of Turkie, which, if wee that profeſſe the Goſpell had the grace to agree in our ſelues, might goe hang it ſelfe for any hurt it could doe vs; then your & our *Eire- narchy* will be anarchy, thē ſhal thoſe paddock lordings rule al with their line & reuel, that haue in their charity & chriſtianity ſo vnruely and irregularly, in their policie, & their humanitie ſo trayterouſly & peruerſly oppoſed and ſet themſelues againſt the power and honor of the lambe in heauen, of the almighty lambe, which is Lord ouer all, and within all, ruling for euer, in that they are aduer-

aduersaries to the reuerence and fatherhoode of his kingly prophets, and messengers, and lawyers, his visible angels, and priestes, and saints, created and ruled by his most happy and blessed worde. Which name of priestes or elders by their reformatiue fullen misorder, and their terrible graue Lord of misrule, is nowe halfe reckoned with some harebraines a name in reproach, & so the best names of fathers, and brothers, and other, will shortly likewise be in contempt, if this correcting, corrupting Mart. endure long, as he that hath but halfe an eye may plainly see how it is alreedy crept in with these markers and marrers, & by disobedient thoughts hath bred more equalitie in mens mindes, then was wont to be in my short remembrance, or ought now to be in our experience, vnlesse you would haue in your time, and in your successors, a monarchie turned into a democratie, a king into a subiect, a better into a worse, contrarie to Christes owne rule in his Gospell, *The seru-
uant is not aboue his master, Matth. c. 10. v. 24.* for all the fire burneth not at the first or second blast, but riseth and spreddeth by little and little, and so clymeth vp to the top, and can hereafter turne equalities vpon their temporall Lordes and tenants, as it appeareth alreedy by some they cal Brownists, or Downists, and Downings, or such men of plucking downe both great and little hills, by the same texts which they wrest vpon spirituall lords and their curates, which texts belong vniuersallie to all christians, as the Lordes prayer and other textes doe, being spoken likewise at first to the Apostles, and that people only.

But perhaps I am in a wrong confutation, seeing these reformers are of so sober and maydenly discrete aduised

aduised behauiour: what? say you aduised & discrete? when you might say as truly, the most wise that euer liued vnder the sunne, and the puritie it selfe of mortall sapientials: for *Salomon* himselfe euer counted hetherto the wisest of men, was not, it seemeth by them, of halfe so wise a spirite, as these frugall dainty mote-spyers be in these points, wherein both of them shew forth their loue and zeale toward Gods church. I beseech you weigh them both together, and so you shall finde the trueth by triall. *Salomons* loue is loued of all good men, in buylding and bewtifying Gods temple most gloriously, because it is louely in it selfe, and louing vnto all. *3. Kings. cap. 6. v. 2. 2. 3. cap. 7. vers. 15.* Reformers loue is the cleauing of yuie to the tree, to rotte it, or to the wall for snayles and vermin to creepe vp aloft by it, their loue is of the ape, the fonde olde ape, that with imbracing too closely killed his young one, when he did all for apish loue: their loue is of the kisse of that hellish ape, that antichristian *Iudas*, it is fallshoode in felowship, we finde it so: it is no kinde of good loue or zeale toward God or man, which breaketh down his holy places with axes and hammers, which cryeth downe with them, downe with them euen to the grounde, and are hereupon called enemies and blasphemers of God and his honour, *Psal. 74.* and maketh the Turke and the deuill to laugh at Christians: God graunt this diuision cause not the increase of *Mahomets* kingdome, as the faction of *Ieroboam* was cause of *Nabucodonosers* victories ouer Israel. *Salomon* hath so entirely and feruently loued the church, that in reading him any man woulde thinke he could scarcely imagine or tel how to expresse his affection sufficiently and significantly inough to his

contentation, that he euer thought, he neuer did good inough, or said good inough to Christes spouse and Church. Reformers *Solymans*, or halfe Turkes haue so sheerely and purely loued the Church Christes sister and spouse, which that king so magnifieth and extolleth in his diuine cantion or heavenly hymne, by most hartly exclamations, and most sweete comparisōns, that they cannot tell which way to abase her prelates too much, or inough to impouerish her estate, and make it like themselues rather then Christ, who is Lord ouer all things, and hath all power in heauen and earth, taking *Luke* for no body, *c. 22. v. 30.* and naked trueth in a scogginly and ruffianly sense, not as it is meant of plainnesse and perspicuitie, they cannot affoorde her any honour and grace, by whose doctrine all other powers are honorable and gracious, otherwise remaining in their old heathenish slipperie estate, with catch that catch may, as *Brennius* once said, they crie out for spritish zeale, and without spirituall skill, they call enuious detraction religious purgation, and violent robbery valiant ielousie, and false dealing godly insinuation. Lord God amend them if it bee thy will, for they know not what they say.

Salomon writeth in his sure promise and exhortation, that if his spouse be a wall, he will build a siluer bulwark vpon it, to make it the more venerable and glorious among men; Reformers in their discipline and exhortation are as ready to steale his siluer worke away by a false plea, as he was to set it vp by a good conscience, they are ready to rob the Church for loue, they now with all blasphemous impudencie professe it openly & set a price on it, as the malicious men in in old time did

on

on *Ioseph*, and *Iudas* in later time on Iesus himselfe, and souldiers cast lots on his owne garment, *Gen. c. 37. v. 27. Math. c. 27. v. 5.* and some care not in their madnesse, if he were stripped from top to toe, such is their lunacie, and so are they puffed vp with pecuniary logick, which *Verres* a worthy teacher hath taught the, making more account of monie then of men, & teaching other men, how to buy the best princes aliue of their owne men, but shal this *Iugurth* lay of you relatiuely, *o angliam venalem si inuenerit venditorem?* shall he thus vilely dishonor the iudges of this age with such proffers as if they were for his tooth: maligning secretly our gracious & blessed prince, and deuising how to blot hir *Royall immaculate glory* in this hir mercifull and right Christian raigne, by some such villanous desperate act, whereby shee might be stained in all posterities and records, by pleasuring Martinish malcontents once, and displeasing all learned men for euer. euen for loue they would worse then that excessiue tyrant *Richard* the third, play an enemies part to the Church, for the loue they haue to God, they wish the decay of Gods temple, these Antidauids and Antichrists haue not loued the habitation of his house, nor the place where his honour dwelleth; as their *S. Dionysius*, to whom the hotter & wittier they are, the liker they are, robbed the church of his god whome he worshipped because hee would tast of the goodnesse of his God, but we see what sorow came on him, euen by deriding that religion which was bad, or as mad men and fooles, and drunkerds cōdemne their own soules for mony, and loose the blessings and ioyes of Gods kingdome, to win the transitory goods of the earth by mischieuous waies, being misled of an igno-

rant wil, and vnaduised resolution, blinded with a fond desire of innouation onely, and presuming to rule the wheele which themselues neuer made or knew.

Salomon saith in the aboundance of that wisdome which God gaue him, that if his sister and spouse be a dore, as *Christ* metaphorically calleth himselfe a dore, by which we enter into heauen, as by his Church wee enter vnto him, he will keepe hir in with the best wood he can come by, euen with the boordes of *Cedar wood*, which is a wood euer good, of greatest continuance, of fairest bewtie, of noblest worthinesse, insomuch that yong grāmarians can say prouerbially, *Cedro digna*, of a thing that deserueth immortality and the renowne of all posterity, that preserueth it selfe, and other things, that are in it, from corruption: but these supposed gentlemen as far from gentlenesse as the goates be from sweetnes, these courtiers as farre from curtesie, as diuels are from goodnesse, these shrewde reformers of *Moses* and *Ioseph*, & *Salomon*, I pray God, if it be possible, they may once proue reformers of themselues, and learne to be ruled by their rulers, had rather that preseruatiō, than future renowne, that immortalitie of name, those cedar bords should only or chiefly be giuen to the temporall scholler then the spirituall teacher, to the easie hearer then the painefull speaker, to the externall ruler the image of God, then the internall ruler the other image of God, then to the kings of all kings euen God himselfe, or to his house for his owne sake, that giueth all goods only for his houses sake (as he blessed *Pharao* for *Iosephs* sake, and the poore widdow of *Sarepta* for *Elias* sake, and *Laban* for *Iacobs* sake) where his blessed name is called vpon, where his cares are open out of heauen to our prayers,

ers, where the bottomlesse graces and immeasurable benefites
and all happines begin, where his owne word is once and
for euer sent from aboue, where in a better imitation of
heauenly harmonie then *Macrobius* mentioneth, *J. 2. c. 3*
Satur. the nightingale, and the larke, and al sweet birds,
for so I may well name them, sing *Iesus*, & *Gloria* all the
yeare, where Gods owne worde is in mans phrase, that
men may vnderstand it: a thousand times more worthy
of golden couer and golden deske, then the furious *Ili-*
ads and fraudulent *Iliads*, then the lion and fox of *Ho-*
mer were in the iudgement of Great *Alexander*, accor-
ding to the like cōparitiue argument of the kingly pro-
phet *Dauid*, who thinketh it no reasort, that himselve
should dwel within cedar walles, and the Arke of God
should abide in tentes and be carried vpon cart wheels
in a more penurious and simple manner, then was ey-
ther lawful or expedient. *2. Kings c. 6. v. 3. c. 7. v. 2.* For
Dauid did not make such a conclusiō as our deformaters
doe, he was not so headstrong a gentleman, or so pre-
sumptuous a man of worship, as this great mender thus
counselling all before he be called, and cancelling that
he neuer had, with a metropolitane of his owne ma-
king and fashio: he said not, that the arke of Gods co-
uenant should stay on a cart still in other ages after him
because in the primitiue necessitie it was first caried vp-
on cart wheeles, as these seniors in rayling and iuniors,
in obeying say, that the church must stand for euer, as
she stode in her apodemicall mobilitie at the first, in
trauaile, in trouble, in sorow, in persecution, like the first
churchmen, and if that were granted, yet euen at those
dayes the true christians of the laytie layd downe their
goods at the churchmens feete, and they did not the

like only that were infidels and very pagans, *Acts c. 4. v. 32.* which bounty shewed in the dreadful time of persecution, when themselves might haue neede, shoulde teach our men to doe the like in time of peace, and liberally supply the wants of the clergie, which by vngodly Martinish vnreasonable absurdest meanes are beyond a meane very grieuous and many, and if christian patience were not most intollerable: o yee diuelish comforters, reade the 83. *Psa. v. 12, 13, 14, 15, 16, 17, 18.* & repent, & make restitution of those church lands & goods so lewdly and vngratiously gotten, and kept, and spent in pride and lecherie, vnlesse with your other hellish paradoxes yee will make the time of peace in a settled state, more niggardly and rauinous, then that time of affliction in a moueable wandring common-wealth, so that they may as readily protest and maintain this with *Wall* and *Strawe*, with *Leyden* and his mate, that the Nobilitie must returne back to auncient pouertie, and diuide their summes and goods among their needy secular brethren, and be reformed for company into a wooll and distressed case, till euery one hath inough to liue thereby in some trade without beggery and woe, because the first Nobles in this realme, and all other liued so at the first in the primitiue Nobilitie, following the sunne and moone and all lightes, which the higher they are, the lesse shadowes they make, without such costly traynes, and deepe expences, and so many good morrowes, whilest hundreds starue for want of that they cast away. But they neuer consider that none shoulde want, if either those numbers would labour in their vocations soberly and painfully, or many other beside Noblemen could doe their dueties neighbourly and willingly

willingly toward the impotent creatures the objects of mercie: they remeber not that idlenes destroyeth more then pouerty, and that infinite men die, or come to nought by their folly, not by disorder of superiors, by not obeying them, not by any fault of them, of their owne stonie obdurate wilfulnesse, not otherwise.

O vnthankfull wretchednesse and wretched vnthankfulnes, ô disobedient tongues against the law & impenitent soules against the gospell, ô forgetfull and vngratefull iniquitie, ô creatures matprelates most vnkind and barraine of iustice distributiue, as Sir *Thomas Elyot* proueth solemnly, *l. 3. c. 2.* in his gouernour, where he thus exclaimeth against the which dislike the names and ceremonies that appertaine to reuerence and obedience, together with the costly rewards & ornaments of vertuous and godly men. Ought they not to fall prostrate on the ground with fasting and prayer? to glorifie God, for his most louing and fatherly care, for his princely prouidence, for his bountifull goodnes euer more and more bestowed vpon vs, and them? ought they to refuse Gods gracious liberalitie, to looke backward whē he looketh forward, to thinke they can haue too much of Gods blessings, to restraine that which is giuen only to a godly & honest end, for the sustenance of learned and religious men in schooles & churches, for the reuerence and safegard of the chiefeſt sober ſtaied men and fathers, approued and constant in learning and manners of life, not for martinish whelpes that can neither ſpeake well nor do well, thruſt in by them that now are offended with their dignities? as *Palamedes*, and *Iosephs* bretheren, and *Æſope* were accused for hauing that which was thruſt vpon them, iniuriouſly.

O vos nefarij gnaviterq; impudentes libelli, nulla est Ecclesia Anglicana macula, cuius autores & sanctores non sint vestri laici martinista, as the deuill cast sores vpon *Iob*, and then made his lightheaded wife to vpbrayde him and tell him of that he had against his will. It must needs be, that offences should come, but woe bee to them by whom they come, and woe be to you, that curse those things, which your selues haue caused. *Math. cap. 18. vers. 7.*

But happie are they, that auoid the curse, by keeping the right way, by not coueting that which belongs onely to churchmen, contenting themselues with their owne, not cōtending for sacred goods and possessions, without which intersered among other, the whole body of the kingdome would soone prooue a huge monster of ataxy and anarchy, with a mouing earth, and an immoueable heauen, in *Copernicus* guise, neither true astronomer herein nor theonomer, howsoeuer he seemeth a reformer to some, that are open at all times to receiue all that falleth or commeth next to hand, yea if it were in their heat, when they haue not their wils, to curse God and die, to lift fooles on horsebacke and set kings on foote, to conuert with our deriuatiue cōuerts the belles into guns, the leads into pellets, the mother cathedrall churches into close chambers, the fonts into basons, the organes in water pipes, and then themselues into diuels, the realme into hell, though God hath abundantly besides their desert indewed them with all kinde of principall and necessary prouision for peace and warre, that they might not haue euill eyes because he is good vnto other. *Math. c. 20. v. 15.* *How can they be the members of Christ, that are the lims of Satan, and*
make

make a sport of mocking those chiefe men of learning and sober life, men casting aside all rayling and vnllearned innouations, and as sufficient for their places of gouernment as euer any haue beene in England, notwithstanding the superlatiue of Erasmus concerning the fathers in his dayes? How can they be true subiects, that tell the Parlement, they are starued with their Seruice booke, wherein is the most perfit order and matter of diuine prayer and thankesgiuing set downe for all men, that rend and cut in peeces hir Maiesties irreprehensible Statutes enacted in the first yeare of hir gracious raigne, c. 2. spurwing them and abusing them rebelliously? O good God, we beseech thee, if they be of thy flocke which haue erred and strayed thus desperatly from thy way of peace and righteousnesse lyke lost or diseased sheepe, to open their eates, and eyes, and harts, that they may at length by thy prouident fauourable goodnesse heare, see, and know, what they are doing and vndoing, for they are as deafe, and blinde, and dead in sinne without thee, as the Iewes were that stoned thy protomartyr Steven, as the Libertines and Cyrenians were that persecuted thy disciples, not otherwise able then with raging wordes & hundreds of headlong sectaries to resist their power, but onely thought they did well for want of chy spirit, and through ignorance of thy holy worde. *Acts c. 6. v. 10. c. 7. v. 60.*

Thy primitiue Apostles count it in thy euangelicall histories a glory to thy name & increase of thy gospell, thy faith, thy loue, thy church, when any maintenance and reueneue was bestowed on them and thy faithfull disciples, and laid downe at their hands and feet. *1. Cor. c. 16. v. 17.* when any zealous patrone or other deuout person by thy fatherly loue and oeconomie, was sent to

help their christian brotherhoope and fellowshippe in thy battels and heavenly embassages, the more they receiued the more they reioyced, they prayed daily for them which ministred to their wants, *Philip. cap. 4. v. 18.* they were then enroled among the godly Christians that intertayne and maintained thy Saints, the laitie then strived among themselves who should be greatest in christian deuotion, in liberality, in patronage, in loue and such like vertues which vphold mankind, *1. Thessal. 5. v. 12, 13.* they were such as should be saued, saith the Euangelist *S. Luke*, that were added; and that added to the church, *Acts. 1. 2. v. 47.* they were called brethren, because they fed, of the same table, of the same milke, of of the same store, *Acts. 1. 2. v. 7. Rom. 1. 1. v. 13.* and shall their deriuatiue successors, ô mercifull God, ô bountifull Iesu, count it for a dishonor to thy name, and a decrease of thy Gospell, a decay of thy loue, thy faith, and thy church, vnlesse their apostasie, heresie and Martinisme preuaile, and those goods, which as thy Apostle *S. James* teacheth vs, came from aboue by former good instruments, be rauened, and bribed, and pulled away by these wicked instruments, these mad dogs, these infamous libellors, from our feet and heads, from our tables and studies, from our mouthes and hearts, to feede hounds, to dresse whores, to multiplie helhound and whore-hound ruffians, swearers, harebraines: vnlesse we be desolate and forsaken, without our owne patrones, without tutors of our own, without our owne Iudges, as other men haue all of their owne, without the possession and fruition of our own, or rather of thy goods, to the derision of thy omnipotent power, to the contempt of thy reuerend word, to the ouerthrow of thy

catho-

~~catholick~~ and apostolick church, of thy faithfull and true bishops and priests, which haue authority euen frō the great commission of thy holy spirite, to be chargeable to the hearers and professors of the faith, 2. *Thessal. c. 3. v. 1, 2, 3.* in the dayes of this life, and haue a more singular preeminence then any other in the life of the resurrection? *Dan. c. 12. v. 3.* which are the chiefest pillars in thy common-wealth, that being in honor and reputation, and enuironed with many godly Centurions & defenders, with many louing *Dauids*, meeke *Moseses*, and liberall *Salomons*, the whole glorie, and euery part thereof, shall redound to thee, ô father of heauen, now in the last times and yeares of the world, and continue euermore by thy mightie will, as it did in the beginning of the law, and the day spring of the gospel, when true zeal was earnest in enriching thy flock, and tyrannie onelie occupied in empouerishing it; when it was true religiō to confirme the estate of thy preachers, and execrable atheisme to enfeeble them; when it was esteemed for right diuinitie to obey God more then man, & for prophane Iudaisme to serue God and Mammon, much more to serue Mammon and God after the Iewish construction and antichristian manner; that triumpheth in the name of bloud which is but aërie, of seede which is but fierie, of elementarie and minerall accidents which are but earthie and watrie, of those bodilie blunt and sharpe properties and casual endowments, which make the life tedious vnto men of this world, and odious to thy maiestie in the world to come, vnlesse they be consecrated to thy blessed lambe, and dedicated to the vse of thy holy Church, whose internall prosperitie first, then externall is regarded of all good men, howsoeuer

these new putfoorths, dronken textualls, brainsick tem-
plaries, monstrous protesters, play the verball sophi-
sters throughout their whole generations. Now decree
Christians, let vs labour continually to bee deere to
God; let vs not vndoe the whole bodie for the faults of
some parts; let vs not for a worldly hope lose a heauely
certainty; for accidentall shadowes essentiall substances;
for indifferent ceremonies necessary lawes, the good
wheate for the cockle in the fields; the fruitfull trees for
the fruitles & hawty brāble in the woods, for the fraile
loue of a man, the endles loue of our God & his lambe
that teacheth vs only to flie from the sin, not the goods
of the world, but vse them godly and canonically.

Let vs I beseech you dylie consider the word of the
Lord of hostes vnto *Zachary* his prophet, which bid-
deth vs, *Execute true iudgement, and shew mercy and com-
passion, and that none imagine euill against his brother in his
heart. cap. 7. vers. 9.* Let vs daily and instantly pray vnto
God, to illuminate our knowledge with his heauenly
empireall light, to establish our faith, to multiplie his
gifts and graces vpon vs, that wee sing with the spirit
and with the vnderstanding, as *S. Paul* our great doctor
hath said, *If God be on our side, who can be against vs? who
spared not his owne sonne, but gaue him for vs all as a lambe
to death, how shall he not with him giue vs all, euen all things
also? Rom. c. 8. v. 31, 32.* Let not vs make our selues worle
then the heathen, or reuerence our religious fathers &
bishops lesse then they did their holy men, accounting
their priests and pastors for nobles & princes, and their
princes & nobles for priests & pastors of the people, as
Homer nameth metaphorically *Agamēnon* the prince of
Gracians the pastor of the people, & *Hector* the prince
of

of Troians the bishop of men; as *Sophocles* and the other graue and sententious Tragedians call their prophetes princes, and namely blinde *Tyresias* for being a prophet is called a king euen of a king; as *Virgil* familiarly knowne to yoong schollers, calleth *Anius* a king and a priest; or as *Moses* rather telleth vs in his diuine iudgement, that *Melchisedech* was the prince of Salem and the priest of God, *Genes. cap. 14. v. 18.* and *S. Paul* to preuent glossary cauils nameth him king plainly by the worde *Βασιλεως*, which is the ground or foundation of the people, whereon they build their confidence and strength, Iesus being the corner stone. *Heb. c. 7. v. 1.* and who hath not heard of the kingly prophete *Dauid*? of *Hermes* that was a philosopher, a priest, a king, and therof was among other *Aegyptian* princes named *Trismegistus* or thrise excellent. Let not vs English men make our selues worse affected towarde Gods Church, then our forefathers haue beene before vs, whereof some leauing their crownes, some their royalties, some their riches, deuoted themselues wholly to the orders of the Church, and bestowed their liues and liuelihoods vpon Gods ministrations and seruices, as some readers know very well, besides diuers examples of other forraine chronicles, iudging the name of a diuine, better then of a man, and the title of Gods priest, as ioyfull and honorable with men and Angels, as that which is the very best of all titles. Let him that is taught in the word minister vnto him that teacheth in all good thinges: who goeth a warfare at his owne cost? who planteth a vineyard, and eateth not of the fruite thereof? who feedeth a flocke and suffreth another to deuour the milke? saith *S. Paul* the mightie

Apostle and Bishop of the Gentiles. *Galat. cap. 6. vers. 6.* what true Christian man will once doe otherwise vnto an other, then he would in that others place à *paribus causis* should be done to him? saith Christ the almighty Saviour. *Math. c. 7. v. 12.* Let vs not follow *Acrinus* the hereticke, whose opinion concerning the equalitie of Bishops and Priests *Epiphanius* confuteth l. 3. bar. 75. but rather satisfie our selues with the confutation thereof in that place, then seeke new shifts for him and starting holes. for that sentence of *S. Jerome* pronounceth a bishop to be a priest, because they are diuers orders, as a man might say in that phrasé without confounding the degrees, the same man which is a doctor is a maister, but it doth not by conuersion iudge a priest to be a bishop, a maister to bee a doctor. Or if the wordes following in him will not suffer you to be cōtent with this answer, euen from that which followeth there I reason thus: That which taketh away the seed of scismes is necessarie in our church, wherein the people is so ready to say, I am of one, I am of another, I am of neither, as they were in former times: but to choose one among the priests to be ouerseer or bishop aboue the rest, by *Ieroms* confession taketh away the seede of scisme in the church now as it did aforetime, or els euery parish priest will be a bishop, a iudge, without check of any there, and marre all obedience for want of bishop-like gouernment in himselfe, and due reuerence in the neighbors. *Ergo* it is necessarie in our church, to choose one among the priests to be ouerseer and bishoppe aboue the rest, and to rule them with discretion and knowledge.

If any man argue against this argument, of the effect,
and

and vrge the word of *S. Paul Philip. c. i. v. i.* we may deny the consequence of the reason, either because it is a synecdoche of a generall for a speciall, or such a speech as this, To the prince & people, taking away lords herein, & reckoning them with the people, as *S. Paul* contriueth priests in the word *deacós*, which in respect of bishops are *deacós*, as lords in respect of their princes are of the people, according to that parcel of a praier in our comon seruice booke, *pro our bishops and curates*, which iudgeth the dioces the bishops parish, and priestes vnder them in seuerall parishes their curates, which take their cure and charge of them by institution, as the spirituall sonnes of spirituall fathers. If any shall yet reason from *S. Peter 1. Epist. c. 5. v. 1.* wee may answere, that either hee might call himselfe a priest in his humilitie in respect of Christ the cheefe bishop of soules, as Emperors haue in modestie named themselues their souldiers felowes, yet none will, I trowe, be so wise to conclude hereupon, that captaines and souldiers aforetime were all one, or that he being in the order of a bishop, now was withall a priest, and writte to them which had beene his fellow priests, & were not yet elected bishops, as a doctor may call a master his fellow pupill, in remembrance of old frendshippe, though he neuer minde to make both dignities one.

If the text of the *Acts c. 20. v. 28.* be vrged vpon vs, where *S. Paul* calleth them bishoppes whom before in the seuenteenth verse he named priests, which seemeth more forcible at the first sight, then any other text among their obiections, yet I pray, if *S. Paul* had sent for the fathers and masters of families, and in his exhortation called them kings and captaines over their owne houses,

houses, you could not deny them to be subjects still; or say they are kings. It is written that they to whome the law was geuen were called gods, *θεοι*, but not the gods, *οι θεοι*, for that were simplic to make them gods, and comit idolatrie, *Iohn. c. 10. v. 34.* so in this text it is written, that the holy Ghost appointed them bishoppes, *ἐπισκοπους*, but not the bishoppes, *τῶν ἐπισκοπων*; as it were bishops comparatiuely, not the very bishoppes themselves, looking carefully and vigilantly to their Churches by the example of the bishops, which were as *S. Paul* testifieth, carefull for all churches, as the bishops are in their owne and other dioces and prouinces. *2. Cor. c. 11. v. 28.*

As for the obiections of *Chemnissius* taken frō *Ierom*, from the counsell of *Toletum*, and from *Gregories* 95. distinction, 2. part, 70. page, they moue mee no more then it he had said, They that vse viceroyes and vicegerents, haue no necessary places and offices. Such magistrates vse substitutes, *ergo* they are not needfull: for so I may best answeare him with a parallele euen as our hundred thousand Martins with their protestations may be answered, to make as speedy a dispatch in temporals as in spirituals, vpon as probable accusations, causes, articles. And looke what this examiner writeth vpon the fourth chapter in the same part, it produeth nothing but a superioritie, a regiment, a place ouer other, a bishoprick, which some sons & vassals of enuie prick against, tollerable by the confession of *Chemnissius*, among true bishops, so partiall is he in his tolleration, when as *S. Pauls Examen. 1. Tim. c. 3. v. 17.* appointeth 'double honour to worthie men, which are with vertuous men as *S. Augustine* and *S. Ierome* in their Epistles call one another

other, *Domini verè sancti*, and *beatissimi papa*, and in *christi visceribus honorandi*, and *venerandi*, not Popes, not Antichrists, not Beelzebubs, as these new Iacobines lately famous count all men Esau which please not them, Iacobines that haue begun in Fraunce and would goe in England with mischiefes and spoyles. they goe to their lords Esaus, as they call them, and send three rayling Rabsshakees messengers, as Iacob sent humble seruants; they stande at defiance with all the hundreds of Esau, as Iacob was greatly afrayde and sore troubled; they curse and rage, as Iacob prayed and blessed; they present as many lies and foule wordes, as Iacob did scores and hundreds of cattle: they striue and are disallowed of all discrete men and worse reputed then the vaineſt rimers and players that euer liued, as Iacob wrestled and was blessed of the Angel; they desire to pull and catch from their lords Esaus, as Iacob would needes bestow a gift vpon his brother; so that we cannot esteeme them Esaus till these prooue themselves Iacobites, seeing there can be no Esau where no Iacob is, no Antichrist without Christ, no Popes without Papists, no diuell vnlesse he that is against him be a God. but alas poore Iacob, thy prudent Rebecca is thy enemy, thine owne speech bewrayeth thee, surely thou art Esau; o thou french and popish and antichristian and diuelish counterfaite, thou art nothing but Esau in euery part, and so will prooue in soule as thou art already in body, vnlesse thou become a newborne babe in innocencie and concerning malice.

Let vs good Christians, not striue to be like lions and eagles, like beares and other beastes, in crueltie, in rauine, in such other qualities, which are by Gods own will made our owne seruants and put in subiection vnder our feete, *Gen. c. 9. v. 2.* but follow the nature of *Salomons* doue that is washed with milke and of a cleane

Faire behauiour, which hath a sweete voice or louing conferences for peacemakers, which hath a comely face, and threatneth no mischiefe, *Cant. cap. 2. ver. 15. c. 5. v. 12.* but follow the nature of the innocent lambe, and specially of this principall and righteous Lambe of God, that cleanseth and taketh out our spottes, blots, finnes, filthinesse, and all our corruptions, to giue vs a contented and peaceable minde, a quiet and thankful tongue, a brotherlie and neighbourly helping hand toward one another, to giue vs soft tender handes and soft tender hearts euery one to other, that wee perish not in our owne folly by discord, that wee open no gates or dores to confusion and misrule, that we proue not a byworde or laughing stocke to our enemies, but that God may blesse vs and bee blessed in vs for euer and euer.

Let vs alwaies remember that memorable sentence and comparatiue suppose of our highest teacher and archbishop Iesus Christ, and applie it vnto our naked hearts, and be fully perswaded of it without wayning & minishing in this faith, *that if any one despiseth his preachers and messengers, he despiseth him, and that he which despiseth him despiseth the father which sent him. Luke cap. 10. vers. 16.* whereby he is necessarily brought to a naughtie and shamefull ende, hauing God and his Christ with the same Christ and his faithfull ones his accusers and iudges. which precept of personall regard is in all reason so necessarie to maintaine discipline, that the Romans hauing onely a politick regard of religion in their blindenesse, grounded their deuotion vpon *Numaes fourth lawe, Feroces animos non posse in officio contineri nisi deorum metu, ideoq; religionibus & ceremonijs*

mitis esse alligandos, so honoured their chiefe bishops, or Archbishops, and namely among other, *Marcus Amilius Lepidus* their chiefe Bishoppe, that they set a great punishment and fine vpon *Cneus Cornelius* the pretors head, for abusing him, and in him religion, with reprochfull words, whose name they tenderd cheefly next the greatest name of all other, as *Alexander ab Alexandro* recordeth, l. 2. c. 8. *genia*. & how much more shoulde true honour bee geuen to the cheefe priest in a true religion, then in a false: then in the profane religion of *Orestes* yet being sober, and of his sister *Iphigenia* among the Communi? where the priest is next the king in honor, seeing he that is a king, and he that is a priest, are commonly of one familie and progeny, in so much that their priests on the feast dayes twise in the yeare did weare a crowne or diademe, and *Pompeius* that conquered their countrey Cappadocia, made the inhabitants subiect to *Archelaus* their high priest, who had by his decree 6000 seruants at commandement for holy things, and for his vse two skoenes, or 60. furlongs, or 7. miles and a halfe of ground about the citie Comana, as *Budens* reporteth in his third booke *de asse* out of *Straboes* 12. booke of Cosmography; then in that vaine religion of the Druides among the primitiue Galli? where the priestes were in chiefeest account and honour, they had a high priest, they enioyed priuiledges *miuerialia* and *δ' ἰδ' αὐτῶν*, in being free from warres, in paying no tribute, in other immunities, they were iudges in priuate and publike controuersies, so that they were excommunicated from all companies,

which yielded not to their decrees, and to the shame of these newfangled brablers it is written, that *artes were much esteemed, that iudges were in great authoritie, that the propitiation and diuination of sacrifices was no lesse then augustæ maiestatis, and euen imperiall.* To let passe the cleane, beautifull, and reuerend order of the Tanagrai, and the Cabiri, commended by *Pausanias lib. 9.* for the regard they had to religious buildings, and many other, whose policie was greater, and learning profounder then the skill of all church-robbers in this Iland.

Let vs not lay vp for our selues treasure in earth, & specially not ill gotten goods, against Gods will, but make vs friends of vnrighteous Mammon, that the mountaines or greatest men may bring forth peace, and the little hilles or inferiours righteousness vnto the people, that they may receiue vs into euerlasting habitations, where Seraphin, and Cherubin, and Angels, and Prophets, and Apostles, and Martyrs, prayse the God of this Church for euer and euer. Let vs follow the widdow of Sarepta, and euer bee like her whose prayse is in the Gospel, *Luke chapter 4. verse 26.* that hauing but a little oyle, and a little meale, was so obedient and faithfull toward God, when she had but once heard Gods word, that she woulde rather, euen in a great famine, put her selfe and her sonne in danger, then not doe for *Elias* the man of God; and what lost shee by it? or what loose any other by the like? *3. Kings chapter seuenteene, verse nine.*

Let vs liue and dwell among our selues in vnitie
and

and concorde, like Lambes and Dones, like fathers and sonnes, and be Lyons in Gods name to our forrayne enemies, that are Gods enemies, not to our neighbours, whom we must loue as our selues, seeing God is not the authour of confusion, but of peace, *1. Cor. c. 14. v. 33.*

Let vs liue, let vs, the prince and people of England, liue in the bande of impregnable loue and charitie, like fellow-labourers, and sworne men, and sworne bretheren, and because the Cleargie soweth vnto vs spirituall things, is it any matter if they reape our temporall things? which without their diuine regiment the strong commonaltie would by force pul from vs idle politicks, & too idle in suppressing the foes of holy Church. *1. Cor. cap. 9. v. 11.*

Let vs hold fast together in vniformitie lyke the partes of one and the same bodie, not defying and enfeebling one another without all wisdome and compassion that become true Christians, seeing the body shall be too much defied by the enemies, God knoweth, though it hurt not it selfe. for who euer in a good minde hated his owne bodie? *Ephes. c. 5. v. 29.* Let vs leaue the motespying of wordly men and hypocrites, that Iuda and Israël, Roboam and Ieroboam, Ierusalem and Samaria, may be no more among vs in England, according to that historicall prayer of *Tertullianus* against the Arrians; Let *Martin* and his Martinets not thinke the realme so rude as to be delighted in his vndecent and vnciuill language, or the rulers so vnlearned as to be perswaded

by his grosse and ignorant opinions, but leaue to strike at them whom hee cannot reach, though hee hath three more sheaues to stand vpon.

What if the old cockes of *Danubius* and *Rhenus* haue putrified humors in them, and thereby lay vnhealthful egges, must the merchants of Tamesis and Seuerne bring them hither for nouelties, where the swelling corner birdes and toades of the hellish calumniator are so ready to broode them, and breede such Serpents and Cockatrices as are lately flowne abroad? or if wee shall haue 100000. *Iudas*ses and as many *Caines*, to betray Christes holy Church for 100000. pounds, and crucifie his disciples, and giue him and them gall and vinegar to drinke by reedes of pitomees and pistles, let vs bee sure, that Christ shall rise againe from death, for it is impossible that he should be holden of death, neither can his ministry see corruption, be sure that *Abels* blood will cry from the earth, and then woe be to them by whom the Sonne of man was betrayed, it had bene good for them, if they had neuer bene borne, and then shall their scornefull generation be cursed from the earth and prooue but runnegates and vagabonds in the earth, and not be able to keepe themselues that disdained to bee their brethrens keepers and defenders. *Math. c. 26. v. 24. Gen. c. 4. v. 9, 10, 11, 12.*

Let no man speake ill of them that be in authoritie or reuile the High priest, so as Martinists doe, not in calling him mildly painted wall, but ragingly very Cayphas him selfe, who doubted of Christ whom he hath professed mightily in worde and deede, who rent his clothes in horror of
Christ

Christs diuinitie which he hath in daylie Prayers and euerie way acknowlodged and maintained honourably and hartily, but they can be content, that as Cayphas was the diuels high priest, so the electors and fauourers of our gratiuous archbishop should be reputed diuels and rakebels, and none but these most rebellious and hereticall Iacobites reformers good liuers.

Let no man thinke to make a doctrine of one mans head, but follow the diuine and sweete counsell of *S. Paul*, and learne to goe the right way to the truth of the gospell, not in dissimulation and flattering our selues with the fashions of worldlings, but in plaine and sincere dealing without bitternesse or disdain against the Christian fellowship of the church, euer taking heed thorough the holy ghost, that we doe not with the ignorant and vnstable peruert the scriptures of *S. Paul* & other, as *S. Peter* warneth, *1. Epist. c. 3. v. 16. 17. Galath. c. 2. v. 14.*

Let vs consider, that which *Iulian* the apostata writeth to *Arsatius* bishop of Cappadocia, how christian religion groweth and spreadeth abroad because of the liberalitie that christians vse towards all men of all sortes, and follow those primitiue Christians in all good nature, vnlesse we be come to that apostasie, iulianisme, and martinisme, which would neither see it grow or spread abroad, but bannish it into the *nonius orbis*, whether the ten tribes of Israëll went long before Portugals, and deliuer it selfe another while into the outlandish deuises, now loathing the Angels foode and Manna after these thirtie yeares.

O where are our renowned olde noblemen and yeomen of Britannie? where be the cities, and castles, and victories, which they were vsually accustomed to winne from their enemies? are our hearts out of our bodies, that we cannot vnderstand what belongeth to men of so manly a nation? are britissh wits become now so brutissh, to iudge it manhood and counsell, to robbe poore schollers of their rewardes provided for their labours in minde, as o-ther haue rewards appointed for labours of bodie? cannot the beast that hath a mans face bee content, to be a Fox at fiftie and beguile many, but it must be a wolfe and old dogge at seuentie and eightie, and rauin all?

O let vs all looke about vs, and see how the professed enemies of Christ the Saracens are at hande and insult vpon vs; how they haue gotten Asia minor, and great parts of Africke, and in them possesse the foure chiefe patriarke cities of old christendom, *Ierusalem, Antioche, Alexandry, Carthage*; how they are entred into the bowels of christian landes, inhabiting the imperiall citie Constantinople, thorough the idle armes and miserable discordes of Christian people, which by self-will is growne more proude then valiant; how the turkish Mahound like another *Pharao* or *Nabuchodonoser* threatneth the bondage of old *Ægypt*, and the captiuitie of old *Babilon*; how he hath conceiued Rome and trauaileth with Pope, as *Peter Ramus* the most blessed martyr of Paris writeth in his diuine commentaries of Religion. *lib. 4. cap. vlt.*

Let

Let not the diuell beguile vs with his shadowes and faces, with his gallant broode and hospital knights, and temporall church men, to belecue him more against the title of our ecclesiasticall Lords, when he quoteth *Luke c. 22. v. 26.* then wee belecue him when he citeth *Math. c. 23. v. 8, 9.* against the title of our corporall Fathers and vertuous doctors, but resist him faithfully and bid him hartily auoid Satan, and tell him we must honour our fathers and masters, our doctors and lords and all our betters: who confesse, they learne by these comparatiue texts, not to bee impatient as the Gentils, not to be vayne-glorious as the Pharisees, not to be Lords ouer the faith, or tyrannicall commaunders of the faithfull, but to followe the example and life of Christ their Lord and Doctor, to holde vp all with loue and peace, to be meeke and lowly, to helpe euen the meanest, and regard the poorest Christian, as hee washed and wyped the basest partes of his Apostles, euen the very feete of them, which the Lords and Doctors of the Gentils would neuer haue done for any cause to their seruants and schollers. *Iohn c. 3. v. 5, 14.* for bathing the feete may saue the life, or preserue the health, or refresh the body, or doe some good: and these effects, to saue life, to saue health, to helpe the bodie, to doe good, are no abasements, no disgraces, no shame, but manly regard, neighbourly concord, christian communitie and common-wealth. Let not the proud and pompous challenges of the enuious men feare any yong scholler in Christs schoole more then it disquieteth the elder sort, which know assuredly, that putforths mettall is in nature lightest & in prooffe weakest, that audacious crakers are commonly fugitiues,

that vnablest workers are busiest worders, that the challenger is for the most part euer vanquished, to day in the full who but he? and to morrow in the wanes who would haue thought it? the very stones crie out vpon them. Let vs buy the truth and sell it not, likewise wisdome, instruction, or vnderstanding. *Prouerb. c. 23. v. 23.* and speake euery one the truth vnto his neighbour. *Eph. c. 4. v. 25.* Let vs euery one amend our owne liues in all dutie and thankfulnessse, and still and euer behold, marke, know, remember, imitate, worship, honour, serue, adore and prayse the only true right Lamb of God, that was made the sonne of man as we are, to make vs the sonnes of God as he is, that made, and saueth, & crowneth men with his greatnesse and goodnesse for euer and euer. *Amen.*

*Autoris verbum ex Augustini epistola
163. ad Generosum.*

Si ergo aliquid asperè diximus, non ad amaritudinem dissensionis, sed ad correctionem dilectionis valere cognosce.

Faults escaped.

Page 4. line 7. necessary read accessary. page 7. line 15.
c. 32. read c. 35. page 9. line 8. *sesquiamus* read *sesquiannus*.
pag. 14. line 7. 1. 1. *Kings* read 3. *King*. line 10. 2. *Cor.* not 1.
pag. 22. line 17. read iugling oracles of the East. page 24.
line 21. *Senexar* read *Genexar*. page 40. l. 16. *irrideri* read
irridere. p. 87. l. 9. Libanus read Libanius. p. 96. l. 2. arro-
gantest read arrantst. pa. ead. for *ἰπυχαίρικακον*. read *ἰπυ-*
χαίρικακον. p. 111. armes read armies. p. 127. l. 30. *œcome-*
nikes, read *œconomickes*. p. 131. l. 32. men read minded.
p. 136. l. 1. *partibus* read *paribus*. p. 146. l. 13. for some, read
the same.